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THE DOCTOR OF MINISTRY:
THE IMPACT OF MARTYN LLOYD-JONES' MEDICAL TRAINING
ON HIS HOMILETICAL METHODOLOGY

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Benjamin Randolph Bailie
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THE DOCTOR OF MINISTRY:
THE IMPACT OF MARTYN LLOYD-JONES' MEDICAL TRAINING
ON HIS HOMILETICAL METHODOLOGY

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To my beautiful girls,

Cynthia Ann,

Madeleine Mae,

And Anna Belle.

I began with one and finished with three,

Truly my cup runneth over.

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PREFACE

This dissertation, like a government project, has taken too long and gone vastly over budget. But unlike a government project, many hands have contributed in a joyful and productive way. Dr. Vogel has been a model of academic excellence with his gracious, wise guidance and direction. This dissertation began with a dinner conversation with Dr. Haykin and is infinitely better because of his input and energy. My doctoral experience was a thrilling time of intellectual growth and discovery. The primary arena of that growth was my daily conversations with Ben Rogers. If there is any justice in the academic world, Ben's scholarship will be recognized, and hundreds of students will learn from his historical mastery. I count myself blessed to be one of the first. And to Cynthia, you joyfully sacrificed so I could study. You energetically listened to my ramblings, edited my scribbling, ignored my complaining, and picked me up when I was failing. And when finished, the celebrating will be ours together. No man was ever given more when I was given you.

Benjamin Randolph Bailie

Louisville, Kentucky

December 2014

CHAPTER 1

INTRODUCTION

Generally, an argument at a funeral is a sign of dysfunction. In Martyn Lloyd-Jones' case it was a sign of affection. At an overflowing Thanksgiving Service held at Westminster Chapel on April 6, 1981, Gaius Davies and Omri Jenkins, two of the five who would speak that day, engaged in a friendly but firm debate about the fundamental identity of the beloved Doctor.¹ Was he fundamentally a medical man who happened to preach? Or was he fundamentally a preacher who happened to practice medicine? Davies stated boldly, "First and foremost, he was a doctor of medicine. The great contribution he made to the church was because he was trained as a medical man, and because he remained to the end of his long life passionately interested in every aspect of medicine."² Jenkins responded, "Dr. Lloyd-Jones was pre-eminently a preacher. It was his preaching that made him such a power" in all the areas of his influence.³ The family, who was looked upon to settle the debate, judiciously ruled the disputants were both right. Martyn

¹Bethan Lloyd-Jones mentions that throughout his ministry, both in Wales and later in London, Lloyd-Jones was referred to affectionately as 'The Doctor' or simply as 'Doctor' to such an extent that it was used virtually as his name (Bethan Lloyd-Jones, *Memories of Sandfields: 1927-1938* [Edinburgh: Banner of Truth, 1983], 12).

²See Iain H. Murray, *D. Martyn Lloyd-Jones: The Fight of Faith, 1939-1981* (Carlisle, PA: The Banner of Truth, 1990), 755. Gaius Davies' edited remarks were published as "The Doctor as a Doctor," in *Chosen by God*, ed. Christopher Catherwood (Westchester, IL: Crossway, 1986), 59-74. Following the memorial service *Dedication Magazine* ran a special commemorative issue honoring the life and ministry of Lloyd-Jones. Many of the Memorial service addresses were published and Wesley Richards provided an in depth report on the "Thanksgiving Service." Richards included several quotes by Davies that were not printed in "The Doctor as a Doctor" and gives a better feel for the substance of the debate. *Dedication Magazine* (April 1981).

³Jenkins' address was not published in *Chosen by God*, but it can be found in the *Dedication* commemorative issue: Omri Jenkins, "When Doctors Were Moved to Tears," *Dedication Magazine* (April 1981), 19-20.

Lloyd-Jones was one of the towering ecclesiastical figures of the twentieth century. Yet, he had not been gone for more than a week before a debate arose as to the nature of his influence, and that by his friends. Were they both right? Why has his influence been so difficult to assess?

One reason is the difficulty in assessing the influence of powerful preachers in general. Evangelical historian Mark Noll writes, “As the experience of early evangelical history suggests, the permanent legacy of powerful preachers is hard to measure.” Therefore, “It is not surprising that nearly a quarter century after the death of Lloyd-Jones, memories of his influence linger powerfully, but the exact character of his enduring influence is difficult to state with precision.”⁴ Iain Murray, Lloyd-Jones’ friend and biographer, argues that the difficulty of an accurate assessment lies in the fact that he lived in multiple worlds at once, i.e., the world of pastoral ministry, student work, medicine, and the like, and the tendency is to assess the man from the standpoint of one’s acquaintance with him.⁵

Another difficulty in arriving at an accurate assessment is our historical distance. Many are still too close to the man, both historically and emotionally. Most of those who knew him best, and would be in the position to examine and evaluate his legacy, looked up to him as a father figure. He was the beloved Doctor. They were his boys. It was under his ministry and preaching that many first came under the power of the Word that transformed their lives. Thus, any evaluative critique is charged with an existential energy that makes an evaluation of his legacy difficult. J. I. Packer, who knew Lloyd-Jones well and loved him, writes that perhaps this difficulty in assessing the man

⁴Mark Noll, “Diagnosis the Doctor,” *Christianity Today*, 47 (March 2003), <http://www.booksandculture.com/articles/webexclusives/2003/march/030303.html?paging=off> (accessed August 30, 2010).

⁵Murray, *D. Martyn Lloyd-Jones: The Fight of Faith*, 754.

might lie within the man himself. He states, “He was a titan: though physically small, apart from his oversized, domed head, he dominated any circle in which he was involved and it is no wonder that the first attempts to appreciate him in print should have been more than a little hagiographical and uncritical.”⁶ Carl Trueman summarizes the problem surrounding the legacy of Martyn Lloyd-Jones as follows:

Those who knew him best have signally failed to engage critically with his life and thought, preferring simply to burnish the edifice and deride all who do not buy the party line. The result is that, instead of a genuine assessment of his strengths and weaknesses which might have been of real value to the contemporary church, what we have is a personality cult, supported by a body of hagiography, and maintained by a defensive mentality,⁷ where all critics are dismissed as unworthy slanderers and mediocre historians.

This dissertation is a prelude to the genuine assessment for which Dr. Trueman calls. It will proceed under the assumption that genuine understanding must precede any genuine assessment, and must understand the way in which Lloyd-Jones viewed himself, his ministry, and his calling and depict that in a manner that he would recognize. My goal is not “simply to burnish the edifice” but to understand the formation and construction of the edifice. The first step in that procedure is to understand Martyn Lloyd-Jones’ intellectual and theological formation. And the first step in understanding his intellectual formation is to understand his medical training.

Thesis

The subject of this dissertation is Martyn Lloyd-Jones’ intellectual development. This is a study of the formation and execution of his homiletical methodology. The fundamental research question this dissertation answers is, how did

⁶From J. I. Packer’s preface to Andrew Atherstone and David Ceri Jones, *Engaging with Martyn Lloyd-Jones: The Life and Legacy of ‘the Doctor’* (Nottingham, England: InterVarsity Press, 2011), 9.

⁷Carl Trueman, “On the Gloucestershire Way of Identifying Sheep: A Response to Iain Murray” *Reformation 21* (March 2010), <http://www.reformation21.org/articles/on-the-gloucestershire-way-of-identifying-sheep-a-response-to-iain-murray.php> (accessed April 13, 2010).

Lloyd-Jones' medical training shape his homiletical practice? All agree that his medical training profoundly shaped him, but no one has shown explicitly how. My primary aim is to demonstrate explicitly how his medical training shaped his approach to homiletics. I argue that Lloyd-Jones' medical training provided the intellectual and methodological structure for his approach to preaching and ministry. It provided him with a way of knowing, being, and doing that shaped all he did. It also provided the central metaphors that shaped his life. His family and friends affectionately referred to him as the Doctor. The title was not idiosyncratic, but was central to his identity. To demonstrate how central, his early intellectual formation and medical training are examined in detail. Then it is shown how that intellectual formation and training influenced his later homiletical practice.

History of Research

Any discussion of the literature on Martyn Lloyd-Jones must begin with Iain Murray's substantial two-volume authorized biography.⁸ As Atherstone and Ceri Jones note, "Murray's *magnum opus* will never be surpassed for the sheer volume of invaluable source material it brought into the public domain. It remains the first port of call for every student of Lloyd-Jones."⁹ In many respects all other biographies add nuance, color, or counter arguments to Murray's biography. The contribution of this work is to fill out the historical details of Lloyd-Jones' intellectual development and medical training that despite its length, are only briefly touched on by Murray.

From a popular perspective, there are several excellent introductions to the life and ministry of Martyn Lloyd-Jones, all written by intimate friends and family members.

⁸Iain H. Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939* (Carlisle, PA: The Banner of Truth, 2002), and Iain H. Murray, *D. Martyn Lloyd-Jones: The Fight of Faith, 1939-1981* (Carlisle, PA: The Banner of Truth, 1990).

⁹Atherstone and Jones, *Engaging with Martyn Lloyd-Jones*, 14.

Lloyd-Jones' grandson and literary editor, Christopher Catherwood highlighted his grandfather in *Five Evangelical Leaders* (1984). He expanded his work into a tender and charming book, *Martyn Lloyd-Jones: A Family Portrait*. He also edited *Martyn Lloyd-Jones: Chosen by God* (1986), which consists of the tributes to Lloyd-Jones delivered at his memorial service, as well as several other essays.¹⁰ Philip Eveson offers a brisk and colorful introduction to the Doctor in *Travel with Martyn Lloyd-Jones*.¹¹ In keeping with the nature of the series, Eveson, offers a “travel guide” through the life and world of Martyn Lloyd-Jones. Similarly, Eryl Davies’ “bite-size” biography *Dr. D. Martyn Lloyd-Jones* is an outstanding, swiftly moving overview of Lloyd-Jones’ life and ministry.¹² Of the many appreciative articles that have been written, the two written by J.I. Packer are outstanding. In typical Packer fashion, he packs a tremendous amount of information, wisdom, and keen insight into a very short space.¹³

From an academic perspective, the study of Lloyd-Jones is in its infancy. Packer notes that historians generally need 30 to 50 years following the death of an oversized personality like Lloyd-Jones before they can have a proper perspective.¹⁴ Now is the best time to examine his legacy.

¹⁰Christopher Catherwood, *Martyn Lloyd-Jones: Chosen by God* (Westchester, IL: Crossway, 1986); idem, *Martyn Lloyd-Jones: A Family Portrait* (Grand Rapids: Baker Books, 1995); idem, *Five Evangelical Leaders* (Wheaton, IL: H. Shaw, 1985).

¹¹Philip Eveson, *Travel with Martyn Lloyd-Jones: In the Footsteps of the Distinguished Welsh Evangelist, Pastor and Theologian* (Leominster, MA: Day One, 2004).

¹²Eryl Davies, *Dr. D. Martyn Lloyd-Jones* (Darlington, England: EP Books, 2011).

¹³J. I. Packer, “D. Martyn Lloyd-Jones: A Kind of Puritan,” in *Chosen by God*, 33-58. And “David Martyn Lloyd-Jones,” in *Heroes*, ed. Ann Spangler and Charles Turner (Ann Arbor, MI: Servant Books, 1985), 285-99. Both essays were reprinted in *Honouring the People of God: Collected Shorter Writings on Christian Leaders and Theologians* (Vancouver, BC: Regent College Publishing, 2008), 61-88.

¹⁴From J. I. Packer’s preface to Atherstone and Jones, *Engaging with Martyn Lloyd-Jones*, 9. This is the essential starting point for the academic study of Lloyd-Jones, and their introductory chapter on the biographies of Lloyd-Jones quickly orients the reader to the lay of the land.

Of the numerous dissertations written about Lloyd-Jones two deserve special mention.¹⁵ Tony Sargent's doctoral work, which was published as *The Sacred Anointing: The Preaching of Dr. Martyn Lloyd-Jones*, is the work that closest resembles this one.¹⁶ Sargent's aim is to demonstrate how Lloyd-Jones' "homiletics and hermeneutics are both contingent upon his pneumatology."¹⁷ For Sargent, Lloyd-Jones' pneumatology is the root and his homiletics and hermeneutics are the fruit. He uses Lloyd-Jones' pneumatology as the explanatory framework for understanding the man and his ministry. My argument is different. As important as Lloyd-Jones' understanding of the Spirit was, I believe that the structure and shape of both his homiletics and his hermeneutics were medical.

The second to note is John Brencher's *Martyn Lloyd-Jones (1899-1981) and Twentieth Century Evangelism*.¹⁸ Brencher sets out to be the anti-Murray. His portrait of Lloyd-Jones "is a less soothing view than some would like and by no means mirrors Murray's work. It is an attempt to look at the life and work of Lloyd-Jones from a wider point of view and to offer a more realistic assessment."¹⁹ By "more realistic" view he means more critical. He states, "It has not been my intention either to safeguard or enhance the reputation of Lloyd-Jones. I have looked upon him neither as icon nor object

¹⁵Other examples include Mark D. Becton, "An Analysis of John's Stott's Preaching as 'Bridge-Building' as compared to the Preaching of David Martyn Lloyd-Jones" (Ph.D. diss., Southwestern Baptist Theological Seminary, 1995); Argile A. Smith Jr., "David Martyn Lloyd-Jones: A Critical Examination of His Preaching" (Ph.D. diss., New Orleans Baptist Theological Seminary, 1984); Robert L. Penny, "An Examination of the Principles of Expository Preaching of David Martyn Lloyd-Jones" (D.Min. diss., Harding University Graduate School of Religion, 1980); James Melvin Keith, "The Concept of Expository Preaching as Represented by Alexander Maclaren, George Campbell Morgan, and David Martyn Lloyd-Jones" (Th.D. diss., Southwestern Baptist Theological Seminary, 1975).

¹⁶Tony Sargent, *The Sacred Anointing* (Wheaton, IL: Crossway, 1994).

¹⁷*Ibid.*, xii.

¹⁸John Brencher, *Martyn Lloyd-Jones (1899-1981) and Twentieth-Century Evangelicalism* (Carlisle, PA: Paternoster, 2002).

¹⁹*Ibid.*, 2.

of scorn.”²⁰ Yet, the problem with his work is that the closer I got to Lloyd-Jones, the less I recognized him in Brencher’s account. In his desire to look upon him as neither an “icon nor object of scorn,” it seems, he did not look upon him seriously at all, or very carefully. Brencher’s analysis constantly caricatures Lloyd-Jones’ position and then cheekily knocks down the caricature he created. His work does offer some perceptive criticisms, but the perceptive needle of criticism is lost in the haystack of misrepresentation.

His work was widely rejected by Lloyd-Jones’ friends, but what riled them so about Brencher’s book was not that he had the gall to offer any critiques of their hero; rather, it was that they did not recognize the subject.²¹ The Lloyd-Jones of his book was not the same man they knew. All the laudatory reviews came from people who simply did not know the subject very well.

This work seeks to chart new territory. I use Murray’s biography primarily as a narrative framework for the basic biographical shape of the story. But my primary aim is to reconstruct Lloyd-Jones’ medical training and then demonstrate how it shaped his homiletical practice. To that end, this work falls into two basic parts. Chapters two and three reconstruct Lloyd-Jones’ intellectual development. Chapters four, five, and six show explicitly how that development shaped his preaching.

Personal Background and Research Materials

I am not sure when I first encountered the ministry of Dr. Martyn Lloyd-Jones. In 2002, the year before I entered seminary, I systematically worked my way through all fourteen volumes of his sermons on Romans. I thought this would be an excellent way to

²⁰Ibid.

²¹See Stephen Clark, “Prophet of the Lord or Troubler of Israel?” *Banner of Truth Magazine* (January 2004), <http://banneroftruth.org/us/resources/articles/2004/prophet-of-the-lord-or-troubler-of-israel/> (accessed April 13, 2010).

prepare me for seminary. At the same time I encountered Iain Murray's two-volume biography of Lloyd-Jones and was greatly moved by his early ministry in Wales. By the time I finished that biography, Lloyd-Jones was firmly entrenched into the pantheon of my ecclesiastical heroes. I dreamed of experiencing the type of ministry and revival that he experienced in his early days of preaching. Even so, I never seriously entertained the idea of doing doctoral research on Martyn Lloyd-Jones. The subject seemed too large, the primary source material too vast. And given the fact that Murray's biography runs to a combined total of 1200 pages, I thought there was nothing left to pursue.

As I progressed in my doctoral studies, my original intended plan of study did not materialize. So I returned my attention to Lloyd-Jones. Encouraged by my professors, I decided to re-examine the time in his ministry that was most meaningful to me: his early ministry in Aberavon. I wanted to answer the question, "what made his evangelistic preaching so effective?" It is a truism of Lloyd-Jones criticism to say that his ecclesiology was shaky at best and that he simply viewed Westminster Chapel as his own personal preaching center. I, however, was convinced that if one wanted to truly understand Lloyd-Jones's ecclesiology, one needed to look at his ministry in Sandfields and not at Westminster. But in order to prove that, one must reconstruct his ministry in Wales. To that end, I was able to travel to Wales. There I was able to spend some time at the church in Sandfields. The current Pastor, Jeremy Bailey, was very gracious and showed me the church records from Lloyd-Jones' time there and photocopied every thing that would possibly be interesting or helpful. I was able to spend a week at the national Library of Wales in Aberystwyth going through Lloyd-Jones' personal papers. Housed there is a treasure trove of personal letters, sermon manuscripts, sermon skeletons, newspaper articles, and host of other personal flotsam and jetsam. While in Wales, Geoff Thomas, one of Lloyd-Jones "boys," graciously answered a myriad of questions, drove me all over Wales to see the landmarks, and put me in contact with anyone he thought

might be helpful. I also began to work my way through his entire sermon corpus. There are over 90 volumes of sermons in print and over 1,600 audio recordings.²² I systematically worked my way through all of the printed sermons, even comparing many with their audio counterparts and listened to nearly half of the audio recordings. During this time I became convinced that if I was to truly understand his ministry in Sandfields, I had to first understand his medical training at Saint Bartholomew's Hospital.

Methodology and Shape of the Argument

Martyn Lloyd-Jones was born with an extraordinarily sharp mind. He was also born into a family that cultivated and encouraged intellectual pursuits and logical clarity. Chapters two and three establish the intellectual context in which he was raised. It focuses on his intellectual formation both at home and at school. This section is an act of reconstruction, first, reconstructing the intellectual environment of his Welsh culture in general and his home in particular, and followed by a reconstruction of his medical training at Saint Bartholomew's Hospital. The primary source material for this section is cultural histories, personal anecdotes, and a host of other material that must be patched together in an attempt to create an accurate portrait.

Once the intellectual culture is established, the next step is to reconstruct the intellectual ethos he entered into at Saint Bartholomew's Hospital. The second half of chapter 2 focuses on the general historical context of St. Bart's during the early twentieth century. That is followed by an introduction to the most significant influence upon Lloyd-Jones during his medical training: Sir Thomas Horder.

²²The full audio catalogue can now be accessed at www.mljtrust.org. Full access to the audio archives of the Martyn Lloyd-Jones Trust was graciously granted to me in 2009, at the early stages of my research. At the time each sermon had to be purchased individually. In 2013 the archives were generously opened, and now anyone can access the sermons for free.

After Horder is introduced in chapter 2, the primary aim of chapter 3 is to establish the principles and the practices of Horder's teaching methodology. This too is an act of reconstruction. Even though Horder authored two textbooks on diagnosis, he never clearly articulated his pedagogical methodology. He believed that medical training could not be learned from a book or lecture. Diagnosis was an art that could only be learned by the living interaction between patient, student, and teacher. Students must learn through endless repetitions and hands-on work. Medical training had to be experienced. Piecing together fragments from various articles written throughout Horder's career I reconstruct his medical education step-by-step. Tracing Lloyd-Jones' decade at Saint Bartholomew's Hospital chronologically, I show how Lord Horder taught Lloyd-Jones how to think. He gave him a method for thought. Once Lloyd-Jones had mastered the method, he could then channel his intellectual energies toward any subject or problem that presented itself.

Once his medical training has been reconstructed I move into the central focus of the dissertation: how his medical training shaped his homiletical practice. Central to Horder's teaching methodology was the absolute insistence that all thought proceed from proper first principles. Accordingly, the central aim of chapter 4 is to show the first principles that shaped Lloyd-Jones' understanding of the task of the preacher. Chapter four demonstrates how Lloyd-Jones' understanding of the gospel provided the core theological convictions, which served as the essential first principles for all of his ministerial life and labor. In order to truly appreciate and accurately evaluate any aspect of Lloyd-Jones' legacy, one must first have a clear understanding of how he perceived the gospel and how that impacted his ministerial work. This is essential to properly evaluating his ecclesiology, pastoral theology or practice, his thoughts on ecumenism, ideas of revival, notions of the baptism of the Spirit, or any other topic in question. All of

his ministerial methods, activities, and opinions were shaped by his understanding of the gospel. Understanding this is essential to understanding the man.

Chapters 5 and 6 focus on his preaching. The primary source material for this section is the sermon corpus. The aim of chapter 5 is to show how his medical training shaped his homiletical methodology and practice in general, focusing on the broad shape of his preaching. Horder's teaching methodology was broken down into principles and practice. In this chapter I focus on how the principles he learned at Saint Bartholomew's Hospital affected his preaching. Taking a broad view of all his sermonic material, I show that in all of his preaching he was always acting as the Doctor. Just as the primary motivation of the doctor should be sympathy for his patients, so, too, the preacher. Why did he spend so much time in Romans? Was he just slow? Was he methodical? Why so long in John, Ephesians, and Acts? Why did he choose the texts he did in Aberavon? I argue that the impetus for and the motivation behind his great expositional series (Paul's epistle to the Ephesians, his long sermon series on John, his studies on the sermon of the Mount, and all of his great evangelistic sermons) were the result of his diagnosing the needs of the world and the church. Central to my argument is that one cannot understand the sermons unless you place them in their proper historical context and see them in the light of the contextual need he was seeking to address. I demonstrate that he was always the doctor, diagnosing the needs of his patients both in the pew and in the world and offering his prescription.

Chapter 6 focuses on his preaching in particular. Here I examine his actual preparation and delivery of sermons. I demonstrate how the actual practice of diagnosis shaped his actual practice of preparing and delivering sermons. I argue that his medical training shaped his preaching at the deepest level. It shaped his definition of preaching and the components that made up the sermon. It shaped how he engaged in exegesis and how he decided which truths were central to each passage. It shaped how he structured

his sermons and how he would deliver them. It provided the intellectual tools and the rhetorical techniques that he relied upon to make his points clear and personal. Here I engage in a detailed rhetorical analysis of a number of his sermons. My primary aim in these chapters is to let the man speak for himself.

The concluding chapter briefly shows how Lloyd-Jones' diagnostic cast of mind shaped other aspects of his pastoral ministry. Although most of the evidence for this is fragmentary and anecdotal, I argue that his brotherhood meetings and the ministerial fraternals were an exercise in dialogical learning, mirroring the ones he experienced at the feet of Lord Holder. He chaired all of his many meetings like Horder chaired his end-of-the-day symposiums. His pastoral counseling and interactions with individuals were structured around the method of patient examinations he learned at Saint Bartholomew's. Understanding this diagnostic cast of mind is essential to understanding the man. In the final chapter I also briefly assess Lloyd-Jones' ministry and some of his convictions in regard to his own first principles and methods that he learned in his medical training. Preaching was his life's work. Diagnosis was his great skill. This dissertation demonstrates how he combined the two.

CHAPTER 2
INTELLECTUAL CULTURE AT HOME
AND AT SCHOOL

Intellectual Culture at Home

There is no doubt that Martyn Lloyd-Jones was born with an extraordinarily sharp mind. But in order to understand his intellectual development one must first understand the intellectual culture of his youth. The aim of this chapter is to lay the foundation for an understanding of Lloyd-Jones' intellectual development. I argue that he was born into a culture in general and a family in particular that provided and prized intellectual pursuits, intellectual curiosity, and intellectual freedom. He was reared in an environment that stimulated a love for debate and logical clarity. Clear thinking and expression were cultivated and encouraged. Further, I argue that the educational environment in which Lloyd-Jones was raised was permeated with an autodidact impulse that was perpetuated through a cultural network of informal and formal mutual improvement societies. As a result, his home provided the ideal intellectual foundation upon which his medical training could be built. With his cultural and family background established, I turn my attention to the intellectual culture of Saint Bartholomew's Hospital and to the single most important intellectual influence on the young Lloyd-Jones, his medical chief, Sir Thomas Horder.

In Wales

The Wales of Lloyd-Jones' youth was experiencing a brief burst of economic prosperity and optimism. By 1901, all felt that "Wales was awakening from a long

winter.”¹ The Welsh were not only “bustling with confidence,” they were just plain bustling.² In 1851, there were 1,163,139 inhabitants in Wales. By 1914, there were 2,523,500, an increase of 117 percent in just sixty-three years.³ Not only was the population booming, so too were the coalfields, the nation’s primary industry. By the turn of the century the coal industry was exporting overseas a total of 36,832,000 tons of coal.⁴ Historian John Davies notes,

In terms of tonnage exported, Cardiff in 1890 was the largest port in the world and the center of a commercial empire which stretched to the farthest reaches of the globe. The industries and the railways of western France and northern Spain, of Italy and Egypt, of Brazil and Argentina, depended on Wales for their fuel, and the oceans were traversed by ships powered by Welsh coal.⁵

The prosperity of the coalfields reached its peak in 1913, when over 46 million tons of coal were produced and 37 million tons were exported. No one believed the prosperity would abate anytime soon. Local faith in the boundless potential of the coal industry was commonplace and was chiefly responsible for the one-sided nature of the economy.⁶ H.S. Jevons, a leading economist at the time and the author of *The British Coal Trade* (1915), confidently predicted that production would rise to 100 million tons by 1940, which, he predicted, would also bring a half a million additional inhabitants to South Wales.⁷

This rare time of economic affluence, in turn, encouraged intellectual advancements and pursuits, as well as fostered an increasingly passionate national

¹Iain H. Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939* (Carlisle, PA: The Banner of Truth, 2002), 1.

²Geraint H. Jenkins, *A Concise History of Wales* (New York: Cambridge University Press, 2007), 227.

³John Davies, *A History of Wales* (New York: Penguin Books, 1994), 398.

⁴*Ibid.*, 398.

⁵*Ibid.*, 469-70.

⁶*Ibid.*, 470.

⁷*Ibid.*, 489.

consciousness.⁸ Welsh historian John Davies claims that the achievements of Welsh scholarship in this period “were particularly remarkable,” especially in the areas of national history and poetry.⁹ Cultural institutions like the National Museum and National Library were chartered in 1907. It was an age of national optimism. Historian Kenneth Morgan refers to 1905-1914 as the “Edwardian high noon.” He states, “almost all the literature of this era, the periodicals, the daily press, the memoirs, the social commentaries, the devotional and scholarly works, provide testimony to the golden glow of optimism and hope that characterized this happy generation.”¹⁰ Even though Lloyd-Jones experienced personal tragedies and anxieties at a young age, his intellectual formation took place in the context of this optimistic golden glow.¹¹

Of course, in hindsight, it is easy to see how sputtering the glowing optimism would be. As Geraint Jenkins demonstrates, the early twentieth-century optimism was a great façade.¹² Ironically, the seeds of the great economic and social devastation that would befall the country in a few short years, and set the essential backdrop of Lloyd-Jones’ early ministry, were imbedded in many of the causes of optimism. Writing of Britain in general, G.R. Searle states that, “In few periods has technology so dramatically altered people’s lives as between 1886 and 1914.”¹³ The remarkable transformations in

⁸Kenneth O. Morgan, *Rebirth of a Nation: Wales 1880-1980* (Oxford: Oxford University Press, 1990), 131.

⁹John Davies, *A History of Wales*, 496.

¹⁰Morgan, *Rebirth of a Nation*, 123.

¹¹Murray argues that the impact of Lloyd-Jones’ father’s store burning down and subsequent bankruptcy, as well as his homesickness at school and the early death of his older brother, were some of the most formative and influential experiences for the young Lloyd-Jones. At the end of Lloyd-Jones’ life, as he was looking back on his early days in London, he remarked, “I will never forget the discouragement and depression. We had endless disappointments.” Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 32.

¹²Geraint H. Jenkins, *A Concise History of Wales* (New York: Cambridge University Press, 2007), 233.

¹³G. R. Searle, *A New England? Peace and War, 1886-1918* (New York: Oxford University

transportation, communication, and, most important of all, the production of electricity helped spark a cultural sense of progressive optimism and advancement. For example, the arrival of the automobile gave tangible expression to the spirit of the age. It was the future: fast, powerful, and freeing. Yet, these technological changes heralded the “beginning of the end of the Carboniferous Age, when coal dominated the industrialized world.”¹⁴ The optimism and prosperity that Wales was experiencing was the final benevolent gift from “King Coal” whose reign would come to a sudden and disastrous end. Morgan writes that with the onset of the First World War,

South Wales, plunged unprepared into a depression and despair which crushed its society for almost twenty years and left ineradicable scars upon its consciousness. Thirty years and more after the end of the Second World War, the legacy of the decades of depression still formed a grim folk memory for households and families in Wales.¹⁵

Both eras, the Edwardian high noon and the Great Depression that followed, are the essential backdrop of Lloyd-Jones’ early development and ministry.

At this stage it is important to note that Lloyd-Jones’ early intellectual development took place in an optimistic and prosperous age that was shaped by the coal mines. From 1880 to 1930, between a quarter and a third of the male labor force of Wales worked in the coal industry and almost half of the population was dependent upon that single industry.¹⁶ As a result, Welsh society was dominated by a single industry and a single class.¹⁷ Davies argues that the “principle significance of the coalfield in the history of Wales is that its growth gave birth to a mass working class, and one of the central

Press, 2004), 615.

¹⁴Ibid., 617.

¹⁵Morgan, *Rebirth of a Nation*, 210.

¹⁶John Davies, *A History of Wales*, 472-73.

¹⁷Ibid.

themes of the recent history of Wales is the attempt of this class to assert its identity.”¹⁸ And one of the central ways the Welsh working class asserted its identity was in the permeation of an autodidactic culture of self-education.¹⁹

In general, the basic educational ethos in Wales had always been an autodidact culture of self-directed self-education. As intellectual historian Chris Baggs notes, “The Welsh have always held education in great respect, and many late nineteenth and early twentieth-century South Wales miners were great autodidacts.”²⁰ The autodidactic impulse was nurtured and transmitted through formal and informal networks of mutual and communal improvement. This autodidactic impulse and culture of mutual improvement are two of the central themes of Jonathan Rose’s magisterial *The Intellectual Life of the British Working Classes*.²¹ Rose’s book is an audience history in which he uses the autodidact’s own words to tell the story of how working class men and women in Great Britain escaped the cage of ideology and sought freedom through self-

¹⁸Ibid.

¹⁹Social historian Edward Royle argues that from 1750 to 1870 many of the British upper classes “believed that the sole purpose of popular education was to fit people for the station in life into which they were born. For the poor this meant a practical training for manual work, and sufficient religious teaching to know that the social order was the will of God” *Modern Britain: A Social History 1750-1997* (New York: Arnold, 1997), 390. Jonathan Rose, whose work I lean heavily upon, argues that the British working classes, especially the Welsh, rejected this and developed an autodidact culture in response. He argues that the “founders of the Labour party and other self-educated radicals realized that no disenfranchised people could be emancipated unless they created an autonomous intellectual life” (Jonathan Rose, *Intellectual Life of the British Working Classes* [New Haven, CT: Yale University Press, 2010], 7).

²⁰Baggs notes that in 1915 the editor of *Book Monthly*, James Milne, traveled the United Kingdom examining the current state of the book-buying business. He remarked that in Wales, “books are coming to be more part of the life of the Welsh people than they once were,” and the “Welsh miner is a great reader.” Baggs then commented that this judgment had become common place among historians, and part of his project was to reexamine the historical validity of the characterization (Christopher Baggs, “How Well Read Was My Valley? Reading, Popular Fiction, and the Miners of South Wales, 1875-1939,” *Book History*, 4 [2001]: 277-79).

²¹Both the autodidact impulse and the culture of mutual improvement are central to Rose’s thesis. Autodidacticism is the focus of chapter 1, “A Desire for Singularity,” and the culture of mutual improvement is the central theme of chapter 2 of Rose, *Intellectual Life of the British Working Classes*, 12-91.

education. Rose's book is a celebration of autodidactism. For Rose, the autodidact's aim in self-education was not to be passive consumers of literature, but to be active thinkers and writers. They believed that the only true education is self-education, and they often regarded the expansion of formal educational opportunities with suspicion.²² And nowhere was this drive for self-education and the autodidact impulse more pronounced than in the Wales of Lloyd-Jones' youth.

Communal intellectual discourse and self-directed intellectual discovery were the order of the day. They formed the intellectual ethos in which Lloyd-Jones came of age. This self-education held out the hope for working-class people to think for themselves and to take control of their own lives.²³ Despite the draconian working conditions of many of the mines in Wales, an impressive intellectual climate flourished. Baggs argues, "The message that without education there could be no individual advancement was continually paraded before them and not just by upper and middle-class philanthropists."²⁴ This gospel of education, and one's competency and responsibility to seek it, was implicit all around Lloyd-Jones, especially in his home.

At Home

Though Lloyd-Jones' father, Henry, was not well educated, he was insatiably curious. Lloyd-Jones' daughter, Elizabeth Catherwood, speaking of her grandfather, says that he was "not a very well educated man," but was one who "read the newspapers carefully and methodically" and was "interested in the whole world around him."²⁵ He loved politics and made current events the common household conversational fare. He,

²²Rose, *The Intellectual Life of the British Working Classes*, 12-57.

²³Ibid., 90.

²⁴Baggs, "How Well Read Was My Valley?" 279.

²⁵Fred Catherwood and Elizabeth Catherwood, *The Man and His Books* (London: Bryntirion Press, 1982), 16.

likewise, had a love for debate and discussion. Iain Murray notes that “Henry Lloyd-Jones had always encouraged his sons to debate public issues amongst themselves in the home.”²⁶ This attitude was typical of many Welsh homes at the time. All across Wales working-class men would congregate to debate religion, politics, economics, etc. Rose describes the common cultural ethos as follows,

Especially in the late nineteenth and early twentieth centuries, after the achievement of mass literacy but before radio and television, working-class culture was saturated by the spirit of mutual education. Every day, information and ideas were exchanged in literally millions of commonplace settings—parlors and kitchens, workplaces and shops.²⁷

Lloyd-Jones was raised in one such commonplace setting. His father Henry’s general store in Llangeitho, which he had from 1905 to 1914, was a natural location for the local exchange of information and ideas. Formative to Lloyd-Jones’ youth was the number of “original characters” that he encountered in his home and father’s shop. At the end of his life he would recount in vivid detail for Iain Murray some of those “characters” that he remembered from his earliest childhood days.²⁸

However, this was not unique to the Lloyd-Jones’ home. It was a ubiquitous part of the social fabric of Wales at the time and was the common educational experience of many. For example, when Lloyd-Jones’ boyhood hero, David Lloyd George, returned to his childhood village of Llanystumdwy in 1909 to speak to his old schoolfellows, he told them, “yonder smithy was my first parliament where, night after night, we discussed and decided all of the abstruse questions relating to this world and the next, in politics, in theology, and philosophy, and science.”²⁹ Argument, disputations, and debate were as

²⁶Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 146.

²⁷Rose, *The Intellectual Life of the British Working Classes*, 83.

²⁸For example, he would say of Rhys Rowland, “I would go much further than from London to Llangeitho to listen to Rhys Rowland telling a story once again. What is television or radio compared with such talent as that!” (Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 49; see also 10-18).

²⁹Roy Hattersley, *David Lloyd George: The Great Outsider* (London: Little, Brown, 2010), 14.

common as the clang of hammer upon iron. Likewise, D.R. Davies' (b.1889) description of his boyhood home serves as an apt description of Martyn's as well. Davies' father was a collier, had no formal education, and could not read English until late in life, yet he made sure the home was filled with intellectual stimulation.

Conversation was invariably about things that mattered, and ideas were the staple of intercourse. Without knowing it, I breathed a strong, stimulating intellectual atmosphere...In my home life, it was ideas that mattered. By their intellectual intensity my parents created in me a zest for ideas which gave direction to my life...it awoke and encouraged a love of ideas for their own sake.³⁰

So, too, did Martyn grow up in a strong, stimulating intellectual atmosphere. It was conversation about ideas that mattered. He would keep this attitude all his life. He would always look back, nostalgically, at those days of his youth, surrounded by those great characters as the ideal intellectual forming ground.

The autodidact impulse and the spirit of mutual education permeated the society, not just in informal ways but in formal, institutional ways as well. The autodidacticism would form the basic institutional structure of Lloyd-Jones' grammar school experience. The educational environment in which Lloyd-Jones was raised, was one permeated with this autodidact impulse. It was the basic educational presupposition. Given that the average Welshman at the time did not stay in school past the age of fourteen, it was essential that the educational institutions instill the spirit and the skill for life-long, self-directed learning.³¹ From 1911 to 1914, he attended the Tregaron Grammar School where he came under the tutelage of S.M. Powell.³² Powell was a great influence upon him, especially in the area of history, but his teaching methodology was to fan the autodidact flame. His desire was to place the students on the path of discovery. And even

³⁰Ibid., 239.

³¹Jenkins, *A Concise History of Wales*, 233.

³²Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 22-27.

though this was an unpleasant time emotionally for Lloyd-Jones, suffering from a deep homesickness, he, nonetheless, excelled at school, especially in the subjects of arithmetic, math, chemistry, and French.³³ Lloyd-Jones' autodidactic spirit also served him well when the family was forced to move to London in 1914, due to his father's bankruptcy. There he attended Marylebone Grammar School, but due to the unsettled nature of his father's financial affairs he had to pursue his education primarily on his own.³⁴ He had already determined to enter medical school, so he focused his self-directed study primarily upon the sciences, in which he excelled.³⁵

Likewise, the spirit of mutual education also took significant institutional forms: the miner's library, the labor party, and the Sunday school movement being the most notable examples.³⁶ The miner's libraries and the Sunday school movement were two of the most influential cultural institutions in all of Wales. They were established to advance reading and the spirit of mutual education, and they represented formal, institutionalized manifestations of the autodidactic impulse.³⁷ The miner's institutes of South Wales could be considered the hero of Jonathan Rose's story. He believes that the Miners' network of institutes in South Wales were one of the greatest cultural institutions created by working people anywhere in the world.³⁸ Rose states,

By 1934 there were more than a hundred miners' libraries in the Welsh coalfields, with an average stock of about three thousand volumes... The larger institutes were well-equipped cultural centers offering evening classes, lecture series, gymnasia, wireless rooms and photography labs for amateurs, and theaters as well as libraries. They hosted concerts, amateur drama, traveling theatrical troupes, opera, dances,

³³Ibid., 34.

³⁴Ibid., 27-40.

³⁵Ibid., 39.

³⁶Baggs, "How Well Read Was My Valley?" 278-79.

³⁷Ibid.

³⁸Rose, *The Intellectual Life of the British Working Classes*, 237.

trade union and political meetings, choirs, debating societies, and eisteddfodau (Welsh cultural festivals), and about thirty of the Welsh workmen's halls were equipped with cinemas.³⁹

In many Welsh towns it was the mines and churches that provided the social cohesion, cultural development, and educational opportunities. This was because the

economy of many villages depended entirely on the pits, with no alternative employment. One industry and one class dominated; a sense of uniqueness and solidarity was born in communities, which looked to themselves to provide social, cultural, even educational facilities.⁴⁰

These cultural institutions shaped the intellectual culture in profound ways.

The spirit of mutual education was exhibited most clearly in the abundance of mutual improvement societies. These improvement societies shaped every aspect of Welsh culture. It has been argued that both the labor movement, which dominated Welsh political life, and the adult Sunday school movement, which came to dominate Welsh religious life, grew out of these improvement societies.⁴¹ Rose describes these improvement societies this way,

These were commonly found under the auspices of the church or chapel and typically at each meeting one member would deliver a paper on any imaginable subject, politics, literature, religion, ethics, useful knowledge, and then the topic would be open for general discussions, the aim was to develop the verbal and intellectual skills of people who had never been encouraged to speak or to think.⁴²

These improvement societies generally took the form of Sunday school.⁴³ Likewise, Chris Baggs argues that the Nonconformist Sunday schools were a defining aspect of nineteenth-century Welsh life. They were independent and democratic in nature and embraced the entire community being attended by the very young to the very old. They

³⁹Ibid.

⁴⁰Baggs, "How Well Read Was My Valley?" 278.

⁴¹Rose, *The Intellectual Life of the British Working Classes*, 58.

⁴²Ibid.

⁴³Ibid., 62.

taught reading (but not writing) and in many cases provided small libraries for their members.⁴⁴

In order to understand Lloyd-Jones' intellectual development, the central and formative role of Sunday school must be taken into consideration. When Martyn was seventeen, he joined Dr. Tom Phillips' Sunday school class. Dr. Phillips, who would become his father-in-law, structured his class like a debating society in which a theological or philosophical topic would be debated each meeting. Here, Martyn felt right at home. He would describe it, nearly sixty years later,

The arguing was keen and sometimes fierce every Sunday afternoon, and very often he and I (Dr. Tom Phillips) were the main speakers. I have argued a lot and with many men during my lifetime, but I can vouch that I have never seen his like from the point of view of debate and the swiftness of his mind. He, my brother Vincent, and Dr. David Phillips of Bala, are the three best debaters that I have ever met and my debt to the first two is very great. There is nothing better for the sharpening of wits and to help a man to think clearly and orderly, than debating, and especially to debate on theological and philosophical topics.⁴⁵

All of Lloyd-Jones' youth would be spent in an intellectual furnace aimed at sharpening his wits and helping him learn the skill of clear thinking.⁴⁶

Lloyd-Jones was blessed. He was born into a culture in general and a family in particular that provided and prized intellectual pursuits, intellectual curiosity, and intellectual freedom. His was an environment that stimulated a love for debate and logical clarity. Clear thinking and expression were cultivated and encouraged. The environment of his youth provided the ideal intellectual foundation upon which his medical training could be built, as well as the ideal intellectual preparation for the academic culture he

⁴⁴Baggs, "How Well Read Was My Valley?" 279.

⁴⁵Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 46.

⁴⁶This helps explain why he loved Sunday School as a young man. He took on the role of superintendent at the age of nineteen when, in retrospect, he was not even yet a Christian. It also explains his love for attending parliamentary debates. See Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 31, 38.

would enter at Saint Bartholomew's Hospital.

Intellectual Culture at School

Brief Institutional History

Lloyd-Jones began his formal medical training in 1916 at the age of sixteen at Saint Bartholomew's Hospital. Founded in 1123, Saint Bartholomew's is not only London's oldest hospital, but by the 1890s it had also emerged as London's largest, a position which it still enjoyed into the 1970s.⁴⁷ At the time of Lloyd-Jones' matriculation, it boasted a total student population in excess of 600, with a reputation as a center of medical knowledge and learning second to none.⁴⁸ According to the British Medical Journal in 1879, the reason for Saint Bartholomew's success was due to the excellent organization of the school, the large material resources of the hospital, and above all else, it was the renown of the great physicians that contributed to its status.⁴⁹

It was the great names of the great physicians that had given Saint Bartholomew's its great name. It was common around the hospital to refer to those nineteenth century medical men simply as "the Great."⁵⁰ Medical historian Christopher Lawrence notes that the Great, "cultivated the role of gentlemen, moral advisors and custodians of culture (in many senses, including the aesthetic) and valued clinical experience as the highest medical good."⁵¹ A son of one of the Great remarked that,

⁴⁷Keir Waddington, *Medical Education at St. Bartholomew's Hospital, 1123-1995* (Woodbridge, Suffolk: Boydell Press, 2003), 4, 110.

⁴⁸Cecil E. Morris, "The Medical College in the Twentieth Century," in Victor Medvei and John Leonard Thornton, *The Royal Hospital of Saint Bartholomew, 1123-1973* (London: The Libraries of Saint Bartholomew's Hospital Medical College, 1974), 78.

⁴⁹Waddington, *Medical Education at St. Bartholomew's Hospital*, 110.

⁵⁰Geoffrey Bourne, *We Met at Bart's: The Autobiography of A Physician* (London: Muller, 1963), 20.

⁵¹Christopher Lawrence, "A Tale of Two Sciences: Bedside and Bench in Twentieth-Century Britain," *Medical History* 43, no. 4 (1999): 425.

“Bart’s doctors, like graduates of Trinity College, Cambridge, acquire a feeling that membership of their institution is alone enough to set them somewhat apart, that they are not as other men are.”⁵² He notes that this intellectual ethos created a “consciousness of effortless superiority,” but that sense was justified because “the galaxy of medical talent developed at Bart’s during the first forty years of the twentieth century was an exceptionally splendid one.”⁵³

Lloyd-Jones was a significant star in that galaxy. To understand his intellectual development one must have a clear picture of the intellectual world at Saint Bartholomew’s Hospital. From where did this sense of effortless superiority arise? What effort did it take to produce it? The ethos of superiority came from the fact that the Great at St. Bart’s and the galaxy of medical talent developed there saw themselves as the masters of two great medical traditions.

Fusion of Two Key Traditions

Saint Bartholomew’s greatness rested on how the Great had masterfully fused the ancient Hippocratic medical ideal, the oldest of the medical traditions, with the relatively new French hospital tradition. They believed themselves to have struck the ideal balance between the two traditions, bringing all of the wisdom of the bedside into the modern day hospital. Hippocrates is the “favoured Father for healers of all stripes.”⁵⁴ The doctors at Barth’s believed themselves to be his true sons. Hippocratic medicine was holistic, dealing with the whole patient. The Hippocratic doctor’s skill depended upon thoroughly knowing his patient: “what his social, economic, and familial circumstances

⁵²Thomas Mervyn Horder, *The Little Genius: A Memoir of the First Lord Horder* (London: Duckworth, 1966), 15-16.

⁵³Ibid.

⁵⁴William F. Bynum, *The History of Medicine: A Very Short Introduction* (New York: Oxford University Press, 2008), 5.

were, how he lived, what he usually ate and drank, whether he had travelled or not, whether he was a slave or free, and what his tendencies to disease were.”⁵⁵ For those following in Hippocrates’ footsteps, the first essential and non-negotiable step to treating disease was a detailed, accurate, and exhaustive patient history. This was because the key to the Hippocratic ideal was balance and moderation. Health was a by-product of balance of the humours, and disease was the result of imbalances of any kind. The only way a doctor could help the patient achieve balance was with a thorough knowledge of the patient’s life. These basic presuppositions would significantly shape Lloyd-Jones’ view of both physical and spiritual health.

The second major medical tradition that the Great at St. Bart’s had mastered was the relatively new “hospital medicine.” This phrase is a convenient shorthand used by medical historians to denote “the values that flourished within the medical community in France, and especially in Paris, between the revolutions of 1789 and 1848.”⁵⁶ During this time Paris was seen as the “Mecca of the medical world.”⁵⁷ And the Parisian hospital model came to dominate medical education and practice throughout the rest of the West. Medical education along the French hospital model was shaped by three key fundamentals. First, medical education should be intensely practical. From the first day students were to “read little, see and do much.”⁵⁸ It was to be a thoroughly hands-on education by which the theoretical was imbedded through the practical. Second, education was to be based squarely in the hospital. The hospital was to be the total of the student’s educational world. It was believed that the abundance of opportunity and experience in one place made it a superior training ground over the lecture hall or the

⁵⁵Ibid., 7.

⁵⁶Ibid., 43.

⁵⁷Ibid.

⁵⁸Ibid.

private practice. Third, the student should be trained in both medicine and surgery. These three basic educational axioms were the foundation upon which Lloyd-Jones' medical education was built.

In the French hospital the practice of medicine was also transformed. French Hospital medicine was based on three foundational medical practices, none entirely new, but combined in a systematic way constituted a new way of looking at disease.⁵⁹ The three pillars were “physical diagnosis, pathologico-clinical correlation, and the use of large numbers of cases to elucidate diagnostic categories and to evaluate therapy.”⁶⁰

Physical diagnosis has been common to all branches of medicine through out history. The four cardinal dimensions of physical diagnoses are inspection, palpation, percussion, and auscultation. It was at the French hospital that doctors first put them together, then made them routine and systematic, and by so doing, forever changed doctor-patient relationships.⁶¹ But it was the Great at St. Bart's who believed themselves to be the masters of physical diagnosis. They believed that this was the central skill of any medical man worth his title, and this was the central skill that they sought to transmit to their students.

The second pillar of the practice of medicine in the French hospital tradition was the pathologico-clinical correlation. The key here was for the doctor to follow the patients all the way from their bedsides to the morgue, where the doctor conducted the autopsy and compared his diagnosis with the reality he saw in the dead body. Bynum argues that the French combination of physical diagnoses and clinico-pathological correlation constituted a new approach to diagnosing and treating disease.⁶² It was here

⁵⁹Ibid., 46.

⁶⁰Ibid.

⁶¹Ibid., 47.

⁶²Ibid., 55.

that doctors “were most concerned with accurate diagnosis and its verification through the post-mortem.”⁶³ Foundational to Lloyd-Jones medical education was a conviction about the centrality and authority of the post-mortem. Death was the ultimate judge of one’s diagnosis in life.

The third pillar of medical practice was the use of large numbers of cases to elucidate diagnostic categories. Wisdom was attained and knowledge confirmed only through a wealth of experience. The two key daily events in the French teaching hospital were rounds on the daily ward and the one grand round. During the daily ward round a senior clinician would go through the ward, stopping by each bed to examine the patients. He was followed by the junior doctors, medical students, and nurses who would observe his handling of the patients. Once rounds were completed, they would gather together to discuss each case. During a grand round one of the junior doctors would present and analyze one of the interesting cases, and the case would be analyzed by one of the senior clinicians in front of a large gathering of students and doctors of all levels.⁶⁴ This basic daily structure would provide the daily rhythm for the decade Lloyd-Jones spent at St. Bart’s. This was the central arena in which his mind was formed and the senior clinician who would most significantly shape it was Lord Thomas Jeeves Horder.

Lord Horder

The single most important intellectual influence on Lloyd-Jones during his medical days was Lord Horder. Horder was undoubtedly the greatest of the Great during Lloyd-Jones’ days at Saint Bartholomew’s Hospital. Practicing physician and medical historian James LaFanu argues that Lord Horder “was certainly the greatest clinician of his day” and he “symbolized the pinnacle of achievement to which every consultant in

⁶³Ibid., 61.

⁶⁴Ibid., 62.

London aspired. He was wealthy and stylish, turning up at St. Bart's in his Rolls-Royce and sporting top hat."⁶⁵ Sir Ronald Bodley Scott, writing on British medicine in the twentieth century, notes that Horder was "undoubtedly the most distinguished physician of his day," for, "he had won the affection of thousands of students by his interest in their daily concerns as well as by the logic and lucidity of his teaching. He was the outstanding clinician of the twentieth century, not only at St. Bartholomew's Hospital but in the British Isles."⁶⁶

Lord Horder was born in 1871, in Shaftesbury, Dorset, the son of a draper. His family were Congregationalists, and even though he abandoned formal religion later in life, it significantly marked him all of his days. He passed the London University matriculation examination in 1889, studied by correspondence, and received his Bachelor's of Science with honors in 1893. Horder was the ideal embodiment of the British working class autodidactic culture. He was a natural and aggressive autodidact who firmly believed that any opportunities for success he received would be earned by hard, relentless work. Likewise, he firmly believed that once he set his mind to mastering subjects, none were out of his reach. In 1891 he won an entrance scholarship in science offered by St Bartholomew's Hospital. In 1892 and 1893 he won scholarships in anatomy and physiology. In 1896 he was elected a member of the Physiological Society, qualified as a doctor, and received a junior appointment with the man acknowledged as one of the great clinicians of the age, Samuel Gee, who would influence Horder immensely.⁶⁷

By 1910 Horder enjoyed a thriving Harley Street practice, as LaFanu notes,

⁶⁵James Le Fanu, *The Rise and Fall of Modern Medicine* (New York: Carroll & Graf, 2000), 168.

⁶⁶Ronald Bodley Scott, "Medicine in the Twentieth Century," in Victor Medvei and John Leonard Thornton, *The Royal Hospital of Saint Bartholomew, 1123-1973* (London: The Libraries of Saint Bartholomew's Hospital Medical College, 1974), 195.

⁶⁷Lawrence, "A Tale of Two Sciences," 423.

Horder's private practice read like a Who's Who of the times. It included three Prime Ministers—Andrew Bonar Law, Ramsey MacDonald and Neville Chamberlain; writers—Sir James Barrie, Somerset Maugham, Rebecca West and H.G. Wells; and musicians— Sir Thomas Beecham, Sir Malcolm Sargent, Sir Henry Wood. And in time he succeeded Samuel Gee as physician to the Royal Household, becoming medical advisor to the first King Edward VII, then George V, Edward VIII, George VI and finally Queen Elizabeth II.⁶⁸

Horder was a large-hearted humanist, and despite the celebrity status of many of his patients, he made time for the common man. He generally saw more than twenty patients a day,⁶⁹ and saw more than half of those patients for free.⁷⁰

Horder's time at St. Bart's was tumultuous. It was not until 1912 that he was appointed Assistant Physician to the hospital, being passed over repeatedly by less qualified men for the position. And worse, he was not made a Full Physician until 1921.⁷¹ Scott notes that in those days the antagonism and antipathy towards Horder among the other physicians ran so high that it was said that no physician on the staff supported his nomination. Scott believed it was only due to the support of the surgeons that his appointment ever came about.⁷²

Geoffrey Bourne, one of Horder's students and a great admirer of him, believed Horder's tension with his colleagues was both personal and professional. Professionally, Horder, being one of the great practicing consultants of the time, would be called in to see celebrities and dignitaries and his exploits would be enthusiastically described in the evening papers, stimulating jealousy and resentment from the other physicians.⁷³ Furthermore, his private practice was so large that he often found it difficult

⁶⁸Le Fanu, *The Rise and Fall of Modern Medicine*, 168-69.

⁶⁹Thomas Mervyn Horder, *The Little Genius*, 29.

⁷⁰*Ibid.*, 37.

⁷¹Lawrence, "A Tale of Two Sciences" 423.

⁷²Scott, "Medicine in the Twentieth Century," 189.

⁷³Bourne, *We Met at Bart's*, 140.

to arrive punctually at the Hospital. And with the added strain that all of the physicians encountered during World War I, his teaching and war duties suffered, which further alienated many of his colleagues. Personally, Horder had risen from a comparatively obscure background, entirely by his own efforts and great gifts and his senior colleagues resented his socially unconventional origin, his manner of speech, and meritocratic way. Likewise, he scorned their pomposity and class-consciousness, and cared little for what they said or did.⁷⁴ In fact, one basic operating principle he employed during any ward examination was to assume that any previous diagnosis made by his colleagues was wrong.⁷⁵ Despite the antipathy of his colleagues, Horder was beloved by the students. Bourne believed what endeared Horder to several generations of students was that “whoever his companion in conversation or in controversy might be, he kept his own dignity out of the discussion, and dealt with the matter in question strictly on its intrinsic terms.”⁷⁶

Horder retired from St. Bart’s in 1936 as one of the most successful physicians in Britain. LaFanu notes,

Tommy Horder’s success was well deserved. He was very good at what he did which, in the era before sophisticated medical investigations, was making an accurate diagnosis, relying almost exclusively on what are known as ‘clinical methods,’ the ability to infer what is amiss from the patient’s history and physical signs elicited at examination. This was traditional doctoring, unencumbered by the trappings of technology, and its essential feature was the human relationship between doctor and patient.⁷⁷

Scott notes, “He combined a razor-sharp mind and immense erudition, with an earthy common sense” in such a way that “no one that had the privilege of sitting at his

⁷⁴Ibid.

⁷⁵Ibid., 142.

⁷⁶Ibid., 141.

⁷⁷Le Fanu, *The Rise and Fall of Modern Medicine*, 169.

feet will forget the incisive simplicity and puckish humor of his teaching.”⁷⁸ For nearly a decade Lloyd-Jones was privileged to sit at Horder’s feet.

Conclusion

The purpose of this chapter has been to lay the groundwork for an understanding of Martyn Lloyd-Jones’ intellectual development. Again, there is no doubt Lloyd-Jones was born with an extraordinarily sharp mind. Yet, the autodidact culture of his youth, the stimulating intellectual environment of his home, and the razor-sharp mind and immense erudition of his famous teacher were significant factors in the shaping and sharpening of his mind. What would it have been like to sit at Lord Horder’s feet? It is to that question that I now turn.

⁷⁸Scott, “Medicine in the Twentieth Century,” 189.

CHAPTER 3

MEDICAL EDUCATION

Introduction

By the 1890s Saint Bartholomew's Hospital entered a time of significant financial difficulty and institutional instability. It had come to "symbolize tradition, fierce institutional loyalty and a particular style of academic medicine."¹ Yet, that style of academic medicine was fracturing. In 1903, Samuel Gee, one of Britain's most distinguished medical men, and one of the Great who made Saint Bartholomew's reputation, warned that Bart's was facing a "climactic period" in which some of the greatest changes in the institution's history were looming.² Both medical education and medical practice were in the process of being transformed. Martyn Lloyd-Jones' time at Saint Bartholomew's was one of the most dramatic and volatile in its history. Great debates were being waged over the future and purpose of both medical education and practice. And the contrasting visions for medical education and practice were being fought out in the daily wards, halls, and classrooms of the Hospital. These great debates would shape him in profound ways and are an essential background for understanding many of Lloyd-Jones' convictions later in life.

The purpose of this chapter is to reconstruct both the institutional context and the educational content of Lloyd-Jones' medical training so that their influence can be made explicit in the following chapters. Tracing Lloyd-Jones' time at Saint

¹Keir Waddington, *Medical Education at St. Bartholomew's Hospital, 1123-1995* (Woodbridge, Suffolk: Boydell Press, 2003), 1.

²*Ibid.*, 146.

Bartholomew's Hospital chronologically, this chapter demonstrates how Lloyd-Jones received an exceptional education at the feet of Lord Horder and how his mind was fashioned into an instrument of intellectual precision. My basic argument is that Lloyd-Jones' medical training provided the methodological structure of thought and a diagnostic cast of mind that shaped his entire approach to pastoral ministry in general and preaching in particular.³

1900-1920: A Period of Crisis and Debate

Medical practice at the turn-of-the-century “was structured chiefly around individualized competition for patients at the lower end of the profession, and around a close-knit network of elite patronage at the upper end.”⁴ And yet, by 1950, that structure was completely transformed. It was “replaced by [a] corporate system of mass health care, organized as a vertically integrated hierarchy of relatively specialized practitioners animated more by a managerial concern with collective efficiency than by the pursuit of patronage or individual competitive advantage.”⁵ The transformation was dramatic. Yet, early in the century this transformation was far from a foregone conclusion. The future direction of the Hospital was still uncertain. Institutionally, the most profound shift during this time was the rise of “corporatism.”⁶ Efficiency was the idol of the age. Saint Bartholomew's, like all institutions at the time, was caught in the throes of becoming modern.

By 1916, when Lloyd-Jones began his studies at Bart's, it was feared that the

³A secondary aim of this chapter is to provide a certain thickness to Murray's account of Lloyd-Jones' conversion and call to the ministry. See Iain H. Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939* (Carlisle, PA: The Banner of Truth, 2002), 57-112.

⁴Steve Sturdy and Roger Cooter, “Science, Scientific Management, and the Transformation of Medicine in Britain c. 1870-1950,” *History of Science*, 36 (1998): 422.

⁵Ibid.

⁶Ibid.

legacy built by the Great was in danger. He entered Saint Bartholomew's at a time of institutional crisis. The crisis was most keenly felt in regards to the student population. The incoming student class of 1916, of which he was a part, was the smallest class since 1870.⁷ Furthermore, the student population had been steadily declining every year since 1900.⁸ This steady decline fostered the perception that the institution was under siege, a perception that was only magnified by the Great War. Some blamed the decline upon the lack of modern accommodations. So, the Hospital began multiple ambitious building campaigns. In 1907, a new out-patient block was completed and the student union was renovated.⁹ In 1909, a new pathology department was formed, and an accompanying research facility was constructed, so that by 1910 they had the "most complete pathological department in the country."¹⁰ Others looked to the rising cost as the chief culprit. During the nineteenth and twentieth century London was the most expensive place in Europe to study medicine, and St Bartholomew's was one of the most expensive medical schools in London.¹¹ Thus, the cost that had already been exorbitantly high increased significantly due to the ambitious building campaigns. It was argued by some that if Bart's was to stay relevant, then they must become competitive in the ever-increasing market for students.

However, most thought that the conservative, backward-looking staff was to blame for the decline. Bart's glory rested on the reputation of generations of the Great.

⁷This might explain their willingness to let one so young into the program.

⁸Waddington, *Medical Education at St. Bartholomew's Hospital*, 221.

⁹Cecil E. Morris, "The Medical College in the Twentieth Century," in Victor Medvei and John Leonard Thornton, *The Royal Hospital of Saint Bartholomew, 1123-1973* (London: The Libraries of Saint Bartholomew's Hospital Medical College, 1974), 79.

¹⁰Waddington, *Medical Education at St. Bartholomew's Hospital*, 155.

¹¹*Ibid.*, 230. Given the financial difficulties his father faced at the time, it is a marvel that Lloyd-Jones could afford to attend.

Yet many felt that the legacy of the Great was a millstone around the institution's neck. The twentieth century was a new era, and if they did not keep up the institution would be left behind. The two key areas of debate revolved around medical education and medical practice. The primary question underlying all others were how could medical practice incorporate the extraordinary modern discoveries brought about in the research laboratories with the traditional practice of bedside medicine? As Bonner notes, with the technological rise of laboratory science and the increasing cultural push for business-like efficiency, the hospital school of medicine that had long dominated medical education in France and Britain, became harder to justify as the best place to prepare doctors of the realities of modern medicine.¹²

Transformation of Medical Education

Keir Waddington, the leading authority on medical education at Saint Bartholomew's Hospital, argues that 1903 to 1921 was a period of critical change and intense debate.¹³ Cecil Morris notes that at the turn of the twentieth century the "Medical School was still a voluntary association of teachers joined together to carry on medical education. It was without legal identity" and depended "entirely upon the goodwill of the Board of Governors of the Hospital for the use of hospital premises, and indeed for its survival."¹⁴ By 1921, with the introduction of the university professional units, medical education would be completely transformed. Martyn Lloyd-Jones would receive his Doctor of Medicine in 1921, which was one of the mile-stone years in the School's history.¹⁵

¹²Thomas Neville Bonner, *Becoming a Physician: Medical Education in Britain, France, Germany, and the United States, 1750-1945* (Baltimore: Johns Hopkins University Press, 2000), 288.

¹³Waddington, *Medical Education at St. Bartholomew's Hospital*, 146.

¹⁴Morris, "The Medical College in the Twentieth Century," 78.

¹⁵*Ibid.*, 82.

When Lloyd-Jones entered Saint Bartholomew's Hospital uncertainty "hung heavy over the future shape of the medical curriculum."¹⁶ The primary questions related to the relation of science and the laboratory to medical study: How was clinical medicine best taught? What was the best way to prepare for medical study? What is the most efficient order of the studies? What should the minimal requirements for practice, and the importance of postgraduate research?¹⁷ These issues set in opposition some of the most famous medical names of the day.¹⁸ The intense debates essentially revolved around two differing notions of how medicine in the modern age was most effectively to be taught and practiced. Prior to 1921, medical education at Saint Bartholomew's was a vocational system loosely structured on an apprentice model. By the 1930s, it would become an academic and science based system that was reflective of a university education. At the heart of the debate was the very notion of a physician. Were physicians to be seen as craftsmen, slowly learning their trade at the feet of a master? Or would they become scientists trained in the laboratory and academics trained in the classroom? Waddington concludes, "Teaching was caught in a paradox."¹⁹

In Great Britain the chief "apostle of reform" was Abraham Flexner.²⁰ He was the driving force behind the medical emphasis of the Royal Commission on University Education in London, which was appointed in 1909 by Lord Haldane, and commissioned to bring education in London into the modern era.²¹ Flexner believed that what London and Great Britain needed was a university model that would "break the existing level of

¹⁶Bonner, *Becoming a Physician*, 280.

¹⁷*Ibid.*, 280-81.

¹⁸*Ibid.*, 286.

¹⁹Waddington, *Medical Education at St. Bartholomew's Hospital*, 156.

²⁰*Ibid.*, 147.

²¹*Ibid.*

mediocrity” that marked London’s teaching hospitals.²² London needed an “invasion of the hospitals by the universities.”²³ He believed the level of mediocrity in Britain’s medical training was due to the uneven and inefficient nature of the apprentice model. And this could only be done if a university model of medical training was imposed on Saint Bartholomew’s Hospital.

At Saint Bartholomew’s, Francis Fraser, the director of the medical units, was committed to the university/laboratory-based model, and was the primary individual tasked to transform medical education at St. Bart’s. Yet, he found it “difficult to impose his ideas on his staunchly individualistic colleagues.”²⁴ Fraser’s vision for the school was to build up a full-time academic staff and encourage an aggressive and expansive array of research programs. By 1935, when he left Bart’s for the British Post-Graduate Medical School, he had imposed his vision upon the school, even though nearly all of the Great opposed him.²⁵ They favored the older vocational model over the new academic model. Fraser’s primary criticism of the vocational model was that the physicians, who were also in charge of lectures and teaching, were too busy to engage adequately in proper clinical teaching.²⁶ The nature of advanced research was such that consultants could no longer engage in it on the side, like a gentlemen’s hobby. His great aim was to place medicine on the same full-time and academic footing as other university subjects. Thus, ensuring that teaching responsibilities would no longer be dominated by doctors who taught on a part-time basis. Furthermore, he felt that the doctor’s at Bart’s often promoted their own diagnostic and therapeutic skills by focusing on difficult or spectacular cases, to the

²²Bonner, *Becoming a Physician*, 297.

²³William Oslar, quoted in Bonner, *Becoming a Physician*, 297.

²⁴*Ibid.*, 200.

²⁵*Ibid.*, 210.

²⁶*Ibid.*, 162.

detriment of the students.²⁷ Yet, he faced stiff opposition. As Scott notes, “These teachers (who opposed him) were men of powerful individuality, seldom suffering gladly those whom they regarded as fools, and prepared to criticize their colleagues with a freedom which would be quite unacceptable today.”²⁸

Lloyd-Jones’ medical education took place in the midst of this institutional uncertainty. During his time at Saint Bartholomew’s Hospital he “saw the end of the old pattern of physician and the emergence of the new; the disappearance of the pontifical individualist and the rise of the medical scientist.”²⁹ Scott colorfully illustrates the old pattern of physician with one of ‘the Great’ Sir Percival Horton-Smith-Hartley,

Who was accompanied on his ward rounds not only by his house physician, chief assistant and sister, but by a staff-nurse bearing a pewter inkwell into which he dipped a quill pen to make notes in a fine classic hand, or to prescribe leeches or dry cupping. He retired in 1930.³⁰

Horton-Smith-Hartley retired because he felt himself to be a relic of a by-gone age. Medicine had moved into a new era, a new era that was signaled by the introduction of the university professional units in 1921. As Bonner notes, “The success of the university model signaled the final acceptance of laboratory science as the foundation stone of all medical teaching.”³¹ Yet, Lloyd-Jones was one of the last medical men to be trained in the ‘old ways.’ And it is to those ways that I now turn.

²⁷Ibid., 167.

²⁸Ronald Bodley Scott, “Medicine in the Twentieth Century,” in Victor Medvei and John Leonard Thornton, *The Royal Hospital of Saint Bartholomew, 1123-1973* (London: The Libraries of Saint Bartholomew’s Hospital Medical College, 1974), 191.

²⁹Ibid., 197.

³⁰Ibid.

³¹Bonner, *Becoming a Physician*, 289.

Lloyd-Jones' Medical Training

Preclinical Days (1916-1918)

By 1892, at Saint Bartholomew's Hospital, it was determined that the minimal period of medical study would be five years following the completion of the preclinical academic preparation. Thus, the time needed to complete the program was generally between six and ten years.³² Medical education began "with a lengthy preparation in liberal studies, with special attention (given) to physics, chemistry, and biology."³³ The curriculum was divided into fifteen different departments.³⁴ Formal teaching was confined to lectures or demonstrations with a question and answer style of teaching slowly beginning to emerge. Lectures at Bart's varied in quality more than any other form of teaching.³⁵

Lloyd-Jones entered St. Bart's in the middle of the First World War. Most of the debates that were raging during the pre-war years were held in check until after the war, but once the war ended they were renewed with considerable vigor and became even more intense.³⁶ There is, however, "little information available about the working of the School during the war period. Medical education was carried on with great difficulty, as many members of the teaching staff were either abroad in the services or evacuated to

³²Ibid., 325.

³³Ibid.

³⁴Waddington, *Medical Education at St. Bartholomew's Hospital*, 116.

³⁵Ibid., 20. Geoffrey Bourne offers a colorful insight into the attitude of many of the students toward their lectures: "Many of the audience on the back row had armed themselves with beer bottles, and others, on the roof outside, with paper missiles of all kinds. At a given signal there began a bombardment from the open sky light. Beer was taken in therapeutic quantities on the back rows, and the bottles were rolled and bumped down the steps." Geoffrey Bourne, *We Met at Bart's: The Autobiography of A Physician* (London: Muller, 1963), 19. Even if Bourne is exaggerating the students' behavior, one can see that someone with Lloyd-Jones' drive could advance quickly and stand out during his studies.

³⁶Ibid., 183.

other hospitals.”³⁷ Part of the hospital was taken over by the war office. Internally, hostilities arose over which patients would receive priority, the war victims or civilians. As already noted, the number of students had fallen, and with them the operating capital of the college. Furthermore, the loss of a significant portion of the teaching staff to other hospitals, and the repositioning of those who remained to deal with the large number of the returning wounded, made formal teaching quite difficult and rare.³⁸ In some senses the students were on their own. Lloyd-Jones’ autodidact background would serve him well during this difficult time.

The first year courses he was expected to master were biology, chemistry, and physics. At the end of the first year he would be required to pass his first MB examinations on those subjects.³⁹ Once passed, he progressed to organic chemistry, anatomy and physiology. The structure of the anatomy course offers insight into the educational philosophy dominant at Saint Bartholomew’s at the time. Since the study of anatomy was based on facts, the students were assigned Cunningham’s *Manual of Practical Anatomy* and expected to master its content on their own.⁴⁰ They would then have the opportunity to engage in self-directed dissections, which would be supervised by demonstrators. The demonstrators were either students further along in the program or young doctors who could help if needed. At the end of the term the students were required to take an MB examination in anatomy in order to progress to physiology.

³⁷Morris, “The Medical College in the Twentieth Century,” 81.

³⁸Waddington, *Medical Education at St. Bartholomew’s Hospital*, 176.

³⁹Bourne, *We Met at Bart’s*, 20.

⁴⁰Cunningham’s *Anatomy* consists of three volumes and is considered a standard textbook of anatomy. The first edition was published in 1896. A 6th edition was published in 1914 and was probably the text Lloyd-Jones used. It is still in print in its 15th edition. Volume 1 focuses on the superior extremities, inferior extremities and the abdomen. Volume 2 focuses on the thorax and the abdomen, and volume 3 focuses on the Head and the Neck.

Lloyd-Jones' primary responsibility for the term was to master Cunningham, a structure that set up perfectly for an autodidact like Lloyd-Jones.

Clerk (1918-1921)

Around 1918, once Lloyd-Jones passed his examinations in anatomy and physiology, he was promoted to clerk and could now begin his training in clinical work. Geoffrey Bourne notes that the movement from the preclinical days of the lecture halls and the classrooms to the clinical stage was a momentous transition in the life of the student.⁴¹ His training now consisted mostly of personal interactions with the physicians, patients, and other students. The clerk would be allotted cases of his own, generally six to eight; thus, he became a practitioner, if only in "embryonic form."⁴² These were the days designed to lay the essential foundation upon which subsequent knowledge could be built and experience deepened. They were so pivotal that many chose to do their medical clerking a second time.⁴³ The students could choose which physician's firm to clerk in, which led to considerable variety in the quality and numbers of the firms. Some of the good teachers might have ten to twelve clerks and a poor one might have two or three.⁴⁴ This was also seen as an essential way one could ingratiate oneself to one of the Great. The clerks would rotate from department to department, and they also had the freedom to move from firm to firm.⁴⁵ Bourne notes that

there were then, and probably still are, two types of medical teaching, the first an attempt to build up the student's knowledge from first principles by stimulating him to recognize them in his own patients; the second, and the more popular with the lazy-minded, to enunciate arbitrary lists of causes or facts, which can be learned by

⁴¹Bourne, *We Met at Bart's*, 35.

⁴²Ibid.

⁴³Ibid.

⁴⁴Ibid., 105.

⁴⁵Ibid.

rote.⁴⁶

Lloyd-Jones, undoubtedly, sought the former and shied away from the latter.

Lord Horder and the Art of Diagnosis

The Principles

It was at this point that Lloyd-Jones first came to the attention of Lord Horder. At this stage the “aim of the training was the acquisition of a technique, and a technique so ingrained and perfect that it would become a mental instrument of precision.”⁴⁷ Given that Lloyd-Jones was named Horder’s Junior House Physician in 1921 and would have been expected to represent Horder in his teaching rounds in his absence, which were frequent, one can safely assume that by 1921 Lloyd-Jones was well on his way to mastering Horder’s diagnostic technique. How, then, did Horder seek to transmit and teach his technique, which would turn Lloyd-Jones’ mind into an instrument of precision?

Horder published two medical textbooks. The first, *Medical Notes*, was published in 1921.⁴⁸ Horder dedicated the textbook to his mentor, Samuel Gee. In it he sought to reproduce Gee’s aphoristic teaching style. Samuel Gee cast his clinical observations as aphorisms in imitation of a Greek sage, and Horder followed suit. Horder believed that the art of diagnosis was the fundamental skill of a physician, and the beginning and the end of the practice of medicine. His first aphorism in his *Medical Notes* was Gee’s famous saying, “it has been said of medicine that ‘the most important thing is diagnosis; the next most important thing is diagnosis; and the third most

⁴⁶Ibid., 77.

⁴⁷Ibid., 35.

⁴⁸Thomas Jeeves Horder, *Medical Notes* (London: H. Frowde; Hodder & Stoughton, 1921).

important thing is diagnosis.”⁴⁹ Horder maintained all of his life that “diagnosis is, after all, the alpha and omega of Medicine.”⁵⁰

Yet, despite diagnosis’ supreme role in the life of the physician, the art itself was impossible to teach. In 1928 he published a textbook entitled *The Essentials of Medical Diagnosis*.⁵¹ Unfortunately for anyone seeking the secret to the master’s art, he prefaced the textbook with, “To teach diagnosis itself, the basis of all practical medicine, is not possible. The most that any teacher can do is to help the student to be accurate in the use of his terms, to be careful and thorough in his methods of physical examination, and to observe correctly.”⁵² This statement summarizes perfectly what Horder sought to pass on to his students. He could teach his students to be accurate in their use of language. He could model for them a careful and thorough method for examining a patient. He could guide them in skillful observation. But to teach diagnosis was not possible—it is a gift. Either one has it or one does not. And fortunately for Lloyd-Jones, Horder believed he had it.

For Horder, and most of the other Great at Bart’s, diagnosis is an art. Yet, it is an art built upon the skill of clear thinking. The art of diagnosis cannot be taught, but the skill of clear thinking can. So, the central question for any doctor in training was: How could one develop the skill of clear thinking? Horder believed that the factual elements of medical knowledge, such as anatomy, biology, etc., came to be mastered by every doctor, since one cannot pass the qualifying exams otherwise. But the elements of precise thinking and precise expression were the building blocks that made a true doctor.

⁴⁹Ibid., 1.

⁵⁰Thomas Jeeves Horder, *Fifty Years of Medicine* (London: Duckworth, 1953), 12.

⁵¹Thomas Jeeves Horder and Alexander Edward Gow, *The Essentials of Medical Diagnosis: A Manual for Students and Practitioners* (London: Cassell, 1928).

⁵²Horder and Gow, *The Essentials of Medical Diagnosis*, xv.

Exact use of terms. Horder believed the first step in developing the skill of clear thinking was to become exact in one's use of terms. He believed precise thinking and clear expression were two non-negotiable, essential skills for anyone practicing clinical medicine.⁵³ He would state at the end of his career that it was always his firm conviction that "the best help the clinician can give his pupils during the early part of their career is to insist that they use their words carefully, exactly, and without ambiguity. Next to this, but only by means of this, he can help them to think clearly."⁵⁴ One of his students recounts a typical exchange:

Horder: 'What is the temperature?'

Student: 'Oh, quite high sir.'

Horder: 'No, I asked what is the temperature?'

Student: '103.6, sir.'

Horder: 'That's better.'⁵⁵

A sound method of examination. The next step in developing the skill of clear thinking was to master a sound method of examination and inquiry. To help his students develop a sound method of examination skill, reading was essential. The central book that Horder urged upon his students, however, was not a medical text-book but William Stanley Jevons' *The Principles of Science: A Treatise on Logical and Scientific Method*.⁵⁶ He would say, "The first textbook of medicine should be Jevons's Primer of

⁵³Thomas Mervyn Horder, *The Little Genius: A Memoir of the First Lord Horder* (London: Duckworth, 1966), 12-13.

⁵⁴Thomas Jeeves Horder, "Clinical Medicine: A Farewell Lecture at St. Bartholomew's Hospital," *The British Medical Journal* (January 25, 1936), 165.

⁵⁵Thomas Mervyn Horder, *The Little Genius*, 63.

⁵⁶*Ibid.*, 56 (William Stanley Jevons, *The Principles of Science: A Treatise on Logical and Scientific Method* [New York: Macmillan & Co., 1887]).

Logic. It cost one shilling but is worth untold gold.”⁵⁷ In fact, as Murray notes, “It was a mark of Horder’s affection for Lloyd-Jones that he was to pass on to him his own copy of Jevons, bought in 1893 and carefully annotated in pencil.”⁵⁸ The methodology that Jevons outlines is the basic diagnostic methodology that Horder would teach his students. He would expect them to read and master its contents on their own, and then implement the method every day in the wards. In order to understand Lloyd-Jones’ intellectual development, a basic understanding of Jevons’ methodology is essential.

Jevons wrote multiple books on logic, such as his *Elementary Lessons in Logic*, that were widely popular, used as textbooks, and saw numerous reprints even decades after his death.⁵⁹ In 1874, Jevons published his masterpiece on logic and scientific methodology, *The Principles of Science: A Treatise on Logical and Scientific Method*. This is the book Horder considered to be worth its weight in gold. In it, Jevons presented his theory of scientific inference, or his method of inverse probability. He explains, “The study both of Formal Logic and of the Theory of Probabilities has led me to adopt the opinion that there is no such thing as a distinct method of induction as contrasted with deduction, but that induction is simply an inverse employment of deduction.”⁶⁰ This inverse employment of deduction was a type of reasoning that was carried forward by elimination. It was a reasoning backwards using hypotheses and the balancing of probabilities. This was the basic reasoning method that Horder would teach and Lloyd-Jones would internalize. But what does he mean by an inverse employment of deduction?

⁵⁷Thomas Jeeves Horder, “A Farewell Lecture,” 165.

⁵⁸Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939*, 53.

⁵⁹Bert Mosselmans, “William Stanley Jevons,” *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, Spring 2012, <http://plato.stanford.edu/archives/spr2012entries/william-jevons/> (accessed October 15, 2012).

⁶⁰Jevons, *The Principles of Science*, viii.

Jevons argued that clear, logical thinking is simply the inverse application of the theory of probability. He states, “If an event can be produced by any one of a certain number of different causes, all equally probable a priori, the probabilities of the existence of these causes as inferred from the event, are proportional to the probabilities of the event as derived from these causes.”⁶¹ Thus all of our knowledge of causal relations must inevitably contain a probabilistic factor. This is because if one were to make a ‘perfect’ induction as to the nature of a cause of an event, it would be necessary to list in the premises all of the possible factors from which the observed effect could have been derived. But, of course, such a complete listing would be impossible. As a result, Jevons’s argued, all of one’s conclusions about causality are at best only probable. Thus, his inverse probability theory of induction argues that one can only deduce the “most probable” cause of an event by examining all possible hypotheses, then deducing all possible consequences from them, which is followed by comparing these consequences with the facts, and concluding with selecting the hypothesis that is most likely to explain the facts presented. For Jevons, “Induction is the inverse process of deduction, but it is a much more complicated mode of reasoning. Induction proceeds according to certain rules of thumb, trial and error, and past attempts.”⁶²

Jevons’ book is quite complicated and convoluted, yet in chapter twelve he seeks to offer a summary and simplification of his method of “inductive inference.” He states, “Thus there are but three steps in the process of induction: 1) Framing some hypothesis as to the character of the general law. 2) Deducing some consequences of that law. 3) Observing whether the consequences agree with the particular facts under

⁶¹Ibid., 242-43.

⁶²Mosselmans, “William Stanley Jevons.”

consideration.”⁶³ Here one can see several essentials of Jevons methodology: one must have a general law that is controlling one’s thinking, one must have a large number of cases by which he can observe how those cases relate to the general law, and then one must move, by the process of elimination, to the most probable cause of the situation under consideration.⁶⁴

How did Lord Horder incorporate Jevons’ inductive inference methodology into his teaching diagnosis? Central to Horder’s diagnostic methodology was the movement between two poles. At one end were the basic first principles of physical health, and at the other end was the reality of the present patient. To excel as a clinician, Horder believed that it was essential to master these two realities. One must have an extensive knowledge of what true health is, which will serve as the basic controlling first principles, and then one must have an extensive knowledge of all of the facts in regard to the patient’s current situation. It was only as the clinician would learn to master these two things, could he learn the art of diagnosis.

First, one needs to be clear on the general laws or what true health is. These serve as the basic controlling first principles, which control all of one’s thinking. These first principles, for Horder, first of all were provided by the basic facts of biology, anatomy, physiology, and the like, and these basic facts would have to be mastered by all clinicians before they could pass their medical exams. All doctors knew these basic facts, but it was their employment that separated an average doctor from a great doctor. Yet, more was needed to master the basic first principles of true health. Horder believed that central to his role as a teacher was to help the students develop a keen awareness of true health. He sought to help them recognize true health and to be able to quickly and

⁶³Jevons, *The Principles of Science*, 265-66.

⁶⁴Mosselmans, “William Stanley Jevons.”

accurately distinguish it from the morbid. This is an incredibly complex process which takes years to master. True health is not static, but is different in every stage and for every lifestyle: young, middle-age, elderly, active, or inactive.⁶⁵ Christopher Lawrence summarizes Horder's views here as follows:

In the real world the clinician had to recognize the particular deviations in thoracic form and function from the ideal, produced by such factors as age, biological sex, constitution, labour, and outright disease. In this sense the ideal and the normal were quite different, for the normal was relative to the actual patient at different times. "Health," wrote Horder in 1903, "is no fixed state, but is inclusive of certain oscillations, which must be regarded as variations rather than disturbances of the normal."⁶⁶

Despite the extensive knowledge needed to recognize true health in each stage of life, central to Horder's thinking was that true health is marked by balance and disease was marked by imbalance. Thus, the key for the clinician in training was to master true health by learning to recognize any imbalances in their patients' body or lifestyle.

Next the clinician would need to be absolutely clear on the facts of the patient. Thus, his first diagnostic task would be to gather as much information about the patient as possible, all the while creating a mental symptoms list. For this he would need both a prodigious amount of information about the patient, as well as a prodigious memory. He would then through the course of his examination make a mental list of all of the possible causes of the symptoms. The Horderian conception of a clinician was that of a detective. Given the twin realities of true health and that of the patient, a clinician's job was to determine what the most probable path was that led the patient to their present state. He would then set up those possible causes as a hypothesis and through questioning and reasoning begin to eliminate the least likely in turn, until he could fix upon the most likely cause.

⁶⁵Thomas Mervyn Horder, *The Little Genius*, 53.

⁶⁶Christopher Lawrence, "A Tale of Two Sciences: Bedside and Bench in Twentieth-Century Britain." *Medical History* 43, no. 4 (1999): 426.

The Practice

Horder believed that the basic principles of sound diagnosis could be mastered rather quickly. It was their steady, continual practice that made a doctor and brought expertise. He would say, “The most helpful thing a teacher can do is to impart sound methods of inquiry, and show the student how best to examine the patient. If he succeeds in this, experience and a logical faculty will do the rest.”⁶⁷ Jevons would provide the sound method of inquiry. Daily in their ward rounds, Horder would show the students how best to examine a patient, and then experience and their natural intelligence would be required to do the rest. How then would Horder seek to teach the students to actually diagnose a patient?

The four central dimensions of the method of diagnosis taught at St. Bart’s, mastered by Horder and internalized by Lloyd-Jones are: inspection, palpation, percussion, auscultation. Writing in 1921, Horder would warn new medical students who might become enamored with new medical technology, “There are four methods of eliciting physical signs...Inspection, palpation, percussion, auscultation. Let not the practitioner be tempted to depart from the traditional sequence of these methods.”⁶⁸ The students should rest in the settled conviction that the ancient approach produces the fullest and most accurate data and “explains why the experienced observer...rarely changes the sequence.”⁶⁹

Inspection is the most basic step, and for Horder, this is the essential, non-negotiable, foundational skill that was to be mastered by all doctors. If a doctor has not mastered this then he can make no claim upon the title. The art of inspection was based on the skill of wise and wide ranging observation. Horder would instruct his students to

⁶⁷Horder and Gow, *The Essentials of Medical Diagnosis*, xvi.

⁶⁸Thomas Jeeves Horder, *Medical Notes*, 2.

⁶⁹*Ibid.*, 5.

begin with the medical history of the patient. He would say, “The medical history of the patient is all important. A good history in many cases takes the observer a long way towards a correct diagnosis.”⁷⁰ In order to aid his students in the art of uncovering a patient’s history, Horder offered three key aphorisms. First, as far as possible, the patient’s own words and phrases should be used. Second, irrelevant facts should be omitted, an essential skill that can only come after years of experience. Third, leading questions should be avoided. These should help with the first essential task of diagnosis: collect the facts.⁷¹

Fact collecting was basic to all sound diagnosis. Horder would argue that there is nothing that has ever happened to the patient that is not important. The doctor should begin by having the patient articulate his main complaint. Then the doctor should move the patient to discuss his past history in general, then his families’ history, and then and only then, should the doctor return to the specifics of the present condition.⁷² This movement, beginning with the general history of the patient and his family and then forward to the specific condition, would be essential to Horder’s diagnostic methodology and an essential component of Horder’s conception of the art of clear thinking. Observation in general must be done first and with great skill before the physician should move to a more detailed and specific analysis, which will come during the other three elements of an examination. These elements would involve that actual hands-on interaction and inspection by the physician of the patient.

The essential skill to be developed at this stage was the skill of vast and accurate observation. Horder would say, “It is only by accuracy of observation and the

⁷⁰Ibid., 1.

⁷¹Ibid., 2-5.

⁷²Ibid., 5.

closest attention to detail that correct data are obtained; it is from a consideration of all available data that the diagnosis is made.”⁷³ Central to developing this skill for the diagnostician was an active mind. Horder believed an active mind was also a skill that could be developed. One of the great aims of his teaching methodology was to break up the “useless reverie in which the untrained mind spends the greater part of its life. This reverie can, with discipline and habit, be changed into an alertness, an awareness, that serves to supply the mind with food upon which it may ruminate.”⁷⁴ Primary to his teaching methodology was to seek to instill the discipline and habit of focused attention. Accurate observation and intense focus go hand-in-hand.

Once the physician was satisfied that he had a good base of knowledge about the patient’s history, he would then move into a more detailed examination with his hands: palpation, percussion, and auscultation. Horder taught his students that skilled hands were second only to an active mind, as the essential diagnostic tool. He would encourage them to always use warm hands and good light.⁷⁵ During this stage the physician is still seeking to gather as much information as possible. Horder was so meticulous regarding this stage of diagnosis that even the angle by which the physician approached the patient was important. He would say, “The approach to a new patient (is) made not from either side but directly from the foot or the head of the bed so that any asymmetry in the patient’s lying position, his face or his stomach could be noted.”⁷⁶ Since the patient usually chooses what position is most comfortable, that can give the trained physician valuable information. At this stage, what else should the students be observing? Anything and everything, “the colour of the eyes and hair, the shape of the

⁷³Ibid., 241.

⁷⁴Thomas Mervyn Horder, *The Little Genius*, 52.

⁷⁵Ibid., 9.

⁷⁶Ibid., 57.

their heads, the clothes they wear and how they wear them, the way they walk and hold themselves, how they shake hands, say good morning and good-bye, and how they react to their fellows and the world and a hundred other things.”⁷⁷

Likewise, at this stage the physician should have already begun to formulate a number of hypotheses about the most probable cause of the patient’s symptoms. As they began their physical examination they should be hunting irregularities and imbalances. For example, Horder would tell his students that if they notice any involuntary movement of the patient’s face, body, or limbs, that observation should set their mind reeling and the questions should then pour forth. Once observed they should instantly ask themselves, “Are such movements large or small as regards amplitude, rhythmical or irregular as regards time? Do they involve one muscle or a muscle group? Are they exaggerated or lessened under the influence of observation or be efforts of a volitional kind?”⁷⁸ The slightest irregular movement or statement from the patient should set the observant physician’s mind racing, eliminating some hypothesis and strengthening others.

Horder was also hesitant about the use of laboratory tools by the bedside. Even though he used his famous “black box,” he believed the use of laboratory tools should only be used to confirm the clinicians own intimations, not initiate them.⁷⁹ As early as 1903, he would warn his students,

The advances made in Medicine during the past twenty years have been due almost entirely to the introduction of special tools in the examination of the patient. The use of tools in diagnosis detracts nothing from the fundamental importance of examination conducted by the unaided senses. The physician who is tempted to substitute the microscope for a trained eye and an experienced hand stands to lose a good deal by the exchange.⁸⁰

⁷⁷Ibid., 52.

⁷⁸Horder and Gow, *The Essentials of Medical Diagnosis*, 47.

⁷⁹Thomas Mervyn Horder, *The Little Genius*, 59.

⁸⁰Lawrence, “A Tale of Two Sciences,” 429.

For example, Horder deplored the physician who used the thermometer to detect fever. Any doctor who could not detect a fever with his own hands was no doctor. One of his maxims was “by their stethoscopes ye shall know them!”⁸¹

Another essential skill for the clinician is the ability to recognize and then fix his mind upon the essential aspects of his observation. One of the primary burdens of Horder’s ward work was to help the students to develop the faculty of distinguishing between the essential and the non-essential in their examinations.⁸² They must learn how to sweep away all of the irrelevant data and fixate upon the essential elements that can confirm a diagnosis. This was most helpfully done by clearing away the negative. For Horder, this was a basic component of all clear thinking. For example, he believed the best way to become absolutely clear on a definition of a term was to begin by learning what that term is not. Likewise, the doctor’s goal in patient examinations was to set up his hypotheses like bowling pins, and through skilled observation and interaction knock each pin down until only the true cause of the symptoms remained.

Furthermore, Horder believed that the consultation with the patient was incomplete until the doctor had carried the patient along to see things the way the doctor saw them and why he saw them that way. He taught them to explain their diagnosis in non-technical terms. Horder despised pompous posturing and doctors who laced their jargon with Latin phrases aimed to impress and give one authority. He believed the authority of the physician’s diagnosis was not to be based on his putting on airs and pompous phrases, but it was the result of his keen analytical mind and sympathy for the patient.⁸³ A great doctor could, in simple and clear language, walk the patient down the

⁸¹Thomas Jeeves Horder, *Medical Notes*, 7.

⁸²Thomas Mervyn Horder, *The Little Genius*, 53.

⁸³*Ibid.*, 59.

intellectual path that has led the doctor to his diagnosis.

Here we see the essential components of the diagnostic methodology that Lloyd-Jones learned at the feet of Lord Horder. Horder insisted on an exact use of terms, a sound method of inquiry, a clear understanding of true health, and the skills of intelligent observation and of fixing upon the essential by eliminating the nonessential. These were the essential foundations upon which a medical mind could be built. He also believed, in typical autodidact fashion, “the keen student will teach himself medicine if he is properly trained in these important preliminaries.”⁸⁴ By 1921, Lloyd-Jones would have been thoroughly trained in those essential preliminaries.

Junior House Physician (1921)

1921 was a watershed year for Saint Bartholomew’s Hospital, and in retrospect is seen as “one of the mile-stone years in the history of the School.”⁸⁵ As the laboratory was taking over medical practice, university professors were taking over medical education, and administrative bureaucracies were taking over the hospital, Lloyd-Jones passed his qualifying exams and officially became a doctor. At the same time the university professional units were established, against the will of the Great. Research and teaching laboratories were built, and Horder was finally made a full physician to the hospital.⁸⁶

The most significant of those developments was the establishment of the university professional units. These professorial units were seen by the educational reformers as the model for organizing medical work and the ideal site for the production of medical knowledge. Medical education at Saint Bartholomew’s Hospital was

⁸⁴Thomas Jeeves Horder, “A Farewell Lecture,” 165.

⁸⁵Morris, “The Medical College in the Twentieth Century,” 82.

⁸⁶Lawrence, “A Tale of Two Sciences,” 434.

completely reorganized around them.⁸⁷

The professional units were seen as the most practical way to achieve the needed reform. Waddington notes, “The opening of the medical and surgical professorial units was hailed as a great advance in medical education. The units were a result of a combination of forces that hoped to place medicine on an academic footing and fuse the laboratory and the ward.”⁸⁸ Their aim was to establish a full-time academic element in the College without challenging the existing structure of clinical teaching.⁸⁹ These units were first suggested in 1913. In 1914 it was agreed that the medical college should be incorporated as a College in London University, and the medical units would be the means to bring that about. Yet, the war deferred both proposals. In 1918, as soon as the war ended, a reconstruction committee was set up to reorganize the medical school, and in 1921 the university professional units were established. In 1921 when Horder named Lloyd-Jones his Junior House Physician, more was at stake than simply a great opportunity for advancement for Lloyd-Jones. Horder was forming his team to shape the structure of medical education and practice in the hospital. If the Great were forced to modernize, they would do so on their terms.

Lloyd-Jones’ new role as a Junior House Physician was to merge the world between the students and the doctors. He would be Horder’s personal and professional apprentice. The apprentice system was modeled on the house pupil system that was established at St. George’s in the 1730s. Lloyd-Jones was now neither a student, expected to pay tuition, nor a full member of the medical staff. The Junior House Physicians were chosen from the students who were already studying in the college. They were always

⁸⁷Ibid.

⁸⁸Waddington, *Medical Education at St. Bartholomew’s Hospital*, 193.

⁸⁹Ibid., 193.

newly qualified practitioners who were expected to work in the wards and provide care when the surgeon or physician was absent. Lloyd-Jones also had the unofficial responsibility of the supervision of the students, particularly in the outpatient department and was seen as the intermediary between the students and Lord Horder.⁹⁰

At this stage, Lloyd-Jones' days would have been full.⁹¹ He began his days around 9:00 by examining new patients in the outpatient clinic. At 10:00, the routine ward round began. Here he performed his own examinations of the patients who had stayed over night in their ward, evaluated their progress, and further worked to refine his own hypothesis as to their condition. He also led their firm's students in their own patient examinations. They performed examinations and formulated opinions on their own in preparation for Horder's round in the afternoon. This generally lasted until around 11:30, when they would all head to lunch. Around 1:00, they went to the main square, where each firm awaited the arrival of their chief. The chiefs would have spent the morning at their private practices, in the postmortem rooms performing examinations, or in one of the research laboratories. Given Horder's flare for the dramatic, he often would make quite an entrance into the square. However, given his lack of punctuality, often his entrance was missed by all but his students.

Once Horder arrived, he then made his round through the ward. Generally followed by his chief clinical assistant, his junior house physician, Lloyd-Jones at this time, and all of the students in their firm. This was the central arena in which their medical education advanced. Here Horder would encourage the students with careful questioning, leading them to describe in order the changes taken place in the patients they carefully observed in the morning round. The round would continue in a very deliberate,

⁹⁰Ibid., 59. In this reconstruction I rely heavily on Bourne's account of his time fulfilling the same role. See Bourne, *We Met at Bart's*, 116-48.

⁹¹Bourne, *We Met at Bart's*, 116.

careful manner in which each patient was examined. Given Horder's belief that balance is health, and the absolute necessity of being able to recognize true health when one saw it, he often paused and made all of the students observe, with their eyes and their hands, healthy aspects of the patients. For most students, this time in the ward, guided by Horder, was intellectually exhilarating. He would pepper the students with questions. Each patient was a mystery to be solved. It has been remarked,

No one who experienced his characteristic manner of address ever forgot it—that exhilarating blend of the quizzical, the searching, the impish, the affectionate, the sarcastic, the matter-of-fact, the skeptical—in which his little ‘sermonettes’ of serious instruction so often gained force from the suddenness with which he embarked on them.⁹²

Bourne believed the thrill of being in Horder's firm was due to the fact that Horder made all of the students, from the least to the greatest, feel that they “were united in an equal partnership for the exchange of relevant medical information in the patients' interest, and the fact that the information happened to be mainly in the gift of one partner only, himself, was neither here nor there.”⁹³

The ward round generally lasted until 4:00. Horder then led them to the tearoom for afternoon refreshment.⁹⁴ Here was another significant moment in Horder's teaching methodology. He would lead them in an end of the day symposium, in which he would summarize the day's work. He often presented one of the more perplexing cases and then led a debate as to the nature of the case. Debate would ensue; all were encouraged to participate, yet, Horder would always offer the definitive summary at the end.

At 4:45, the students would head to afternoon lectures, and the chiefs went to

⁹²Thomas Mervyn Horder, *The Little Genius*, 61.

⁹³Bourne, *We Met at Bart's*, 61.

⁹⁴*Ibid.*, 121.

teach, research, to the post-mortem, or back to their private practices. At 6:00 Lloyd-Jones, as the Junior House Physician, had to return to the ward for a few minor duties and to tidy things up from the day. He could then proceed to have dinner. Following dinner, the students proceeded to one of the common rooms to relax, shoot billiards, finish clinical notes and assignments, or conduct research as needed.⁹⁵ At 11:30, Lloyd-Jones would go through the wards for a final night round. Finally at some point after midnight it was off to bed, where he could be awakened at any time if the need arose. The House Physician was on call for all emergency medical admissions both day and night. Likewise, it was the duty of the House Physician to examine any dead bodies that the police brought in throughout the day or the night.⁹⁶ Bourne notes, all of this earned 80 pounds a year.⁹⁷

At this stage Lloyd-Jones would also have been introduced into Horder's elite medical world. It was Horder's custom on the weekends to invite five or six of his fellow doctors to dinner at his sprawling country estate, Ashford Chace.⁹⁸ Following dinner, Horder had the chairs arranged in a circle around a fire in his sitting room, and he would introduce a medical topic he believed interested all. The evening's entertainment was to be discussion and debate. No one was allowed to leave until all contributed, and Horder always gave the authoritative summary of the discussion at the end.⁹⁹

Chief Clinical Assistant (1923)

In 1922, Saint Bartholomew's Hospital had 605 full-time students, 169 part-

⁹⁵Ibid.

⁹⁶Ibid., 132.

⁹⁷Ibid.

⁹⁸For a description of these dinners and a picture of the estate, see Thomas Mervyn Horder, *The Little Genius*, 110-18.

⁹⁹Lawrence, "A Tale of Two Sciences," 438.

time students, 85 teachers (four of whom were professors from the University of London), 11 lecturers on subjects ancillary to medicine, 34 clinical lecturers, 20 demonstrators and 16 chief clinical assistants. In 1923, Horder named Lloyd-Jones his Chief Clinical Assistant. This would have placed Lloyd-Jones, then only 23 years old, in rarified air among the other clinicians and students, and would have placed him one step closer to a secure and prosperous medical career. At this stage, it was clear that Horder was grooming him for larger purposes.

Lloyd-Jones' duties as Horder's Chief Clinical Assistant would be to continue helping the clerks in their ward work and attending Horder during the daily rounds. But now he also took on the responsibility of two areas of medical work that were dear to Horder's heart and central to his conception of a skilled clinician. Lloyd-Jones was responsible for performing the post-mortems of their patients and supervising and doing the clinical pathological work of the firm.

For Horder, and the other Great at Saint Bartholomew's, post-mortems were seen as the "bed-rock" of medicine.¹⁰⁰ Horder's mentor, Samuel Gee, was so committed to performing post-mortems that he insisted on participating in his own wife's autopsy in 1904.¹⁰¹ As medical registrars, before the First World War, Langdon Brown and Horder were performing an average of 326 post-mortems a year between them.¹⁰² Horder believed morbid anatomy was a "fundamental institution" in medicine, one which exercised "salutary control . . . over the natural tendency of the human mind to dogmatize."¹⁰³ It was absolutely critical for a physician to follow his patient into the post-mortem because that is where the reality of his diagnosis would be made plain. Horder

¹⁰⁰Thomas Jeeves Horder, "A Farewell Lecture," 163.

¹⁰¹Thomas Mervyn Horder, *The Little Genius*, 15.

¹⁰²Lawrence, "A Tale of Two Sciences," 427.

¹⁰³Ibid.

believed that what a doctor said at the bedside may or may not be the truth. What he saw in the post-mortem room was the truth. Lloyd-Jones would have worked closely with Horder at this stage of his training to master not only the technical skill of performing an autopsy, but also the skill of deciphering and evaluating their diagnosis from the ward.

Lloyd-Jones was also responsible for performing the clinical work that Horder would order during their ward rounds. Here Lloyd-Jones focused on learning such things as the techniques of blood counting and blood culture and determining the presence of germs in the bloodstream.¹⁰⁴ This also was an essential skill Horder believed a doctor must master, and given that Lloyd-Jones' research the following year would center on clinical work, he must have impressed Horder with his ability.

Researcher (1924)

In 1924, through Horder's influence, Lloyd-Jones was chosen to participate in the first R.L. St. John Harmsworth Memorial Research Fund. He joined a team of doctors researching sub-acute bacterial endocarditis. Endocarditis is an infection of the inner lining of the heart. This was Horder's medical specialty. He was seen as one of the world's leading authorities on the subject. Lloyd-Jones' appointment to the project was significant both medically and politically.

Medically, it was significant because Lloyd-Jones' research helped pave the way for a clear understanding of what causes sub-acute bacterial endocarditis. When he began his research it was known that it was caused by bacteria infecting the inner lining of the heart, yet doctors did not know which bacteria. In 2008, the *Oxford Dictionary of Nursing* defined subacute bacterial endocarditis as "a form of endocarditis characterized by a slow onset and protracted course. It is usually caused by species of *Streptococcus* or

¹⁰⁴Bourne, *We Met at Bart's*, 172.

Staphylococcus.”¹⁰⁵ Lloyd-Jones’ research demonstrated the primary role of streptococcus in causing subacute bacterial endocarditis.

Lloyd-Jones’ research was published in 1936, ten years later, as an appendix to Bruce Perry’s work on bacterial endocarditis, whose overall project was the recipient of the Harmsworth Memorial Research Fund.¹⁰⁶ The aim of the project was to provide the definitive, up-to-date account of bacterial endocarditis. Dr. Perry begins his work with a historical survey of the disease, and then follows with a discussion of the pathology, the bacteriology, the clinical picture, and the therapy and prognosis of the disease.¹⁰⁷ Lloyd-Jones’ contribution to the project was to seek to replicate the disease in rabbits. He would have begun by examining the cultures in the blood of the rabbits, taking at least three different specimens on successive days at different times. He then injected different bacteria into the rabbit’s blood and traced the different effect the different bacteria had. Writing in 1933, the editors of the *British Medical Journal* note in reviewing Perry’s book, “The volume concludes with a most interesting appendix by Dr. Jones detailing his attempts, which in many instances were successful, to repeat the disease in the rabbit by intravenous injection of different types of organisms commonly found in the malady.”¹⁰⁸ What the editors, and probably Lloyd-Jones, did not know at the time is how significant his successful attempts at reproducing the disease would be. Ward MacNeal, writing an updated account on the medical communities’ knowledge of bacterial endocarditis in

¹⁰⁵Elizabeth Martin and Tanya McFerran, *A Dictionary of Nursing: 5th ed.* (Oxford: Oxford University Press, 2008), s.v. “Sub-Acute Bacterial Endocarditis”
<http://www.oxfordreference.com.ezproxy.sbts.edu/view/10.1093/acref/9780199211777.001.0001/acref-9780199211777> (accessed October 12, 2012).

¹⁰⁶Charles Bruce Perry and D. Martyn Lloyd-Jones, *Bacterial Endocarditis* (London: J. Wright and Sons, 1936).

¹⁰⁷Editors, review of *Bacterial Endocarditis*, by Charles Bruce Perry and D. Martyn Lloyd-Jones, *The British Medical Journal* (May 1936): 203.

¹⁰⁸*Ibid.*

1945, notes that as a result of Lloyd-Jones' research, researchers have now isolated streptococcus as the primary infection agent in the disease.¹⁰⁹ Thus, his research paved the way for the standard medical definition of subacute bacterial endocarditis that is used today.

Lloyd-Jones' appointment to this research post was also significant politically. Once again, more was at play than simply an opportunity for Lloyd-Jones' advancement. Medical practice was moving away from the older culture of general practitioners and elite patronage to an institutional culture of medical specialty. The close-knit culture of elite patronage and private practice, which Horder exemplified, was coming to an end as the very foundational structures of medicine were changing. Horder's plan to attack this was to gather a collection of doctors from the hospital who each had their own area of specialization. They would then refer wealthy patients within their own tight-knit group, thus allowing hospital doctors to give up their general practice and rely solely on referrals within their cadre. Sturdy notes that, "The result was an effective accommodation between the old cultural face-to-face philanthropy in medical general practice on the one hand, and the new culture of professional managerialism and division of medical labor on the other."¹¹⁰ Horder used his influence to help get Lloyd-Jones this research grant because Horder wanted Lloyd-Jones to be the heart specialist in his cadre of doctors.

All the while Lloyd-Jones was researching, he was also wrestling with his call into the ministry. The inner turmoil and struggle that he experienced is brought into greater clarity when it is viewed in light of the institutional machinations of which he was a part. No wonder he was so embarrassed when Horder discovered, in the newspapers,

¹⁰⁹Ward J. MacNeal and Anne Blevins, "Bacteriological Studies in Endocarditis," *Journal of Bacteriology*, no. 49 (June 1945): 603.

¹¹⁰Steve Sturdy and Roger Cooter, "Science, Scientific Management, and the Transformation of Medicine in Britain c. 1870-1950," *History of Science*, 36 (1998): 428.

his plan to leave medicine and enter the ministry. He had been groomed for another purpose.¹¹¹

Conclusion

This chapter has sought to reconstruct Martyn Lloyd-Jones' medical training. It has focused on the essential components of the diagnostic methodology that Lloyd-Jones' learned at the feet of Lord Horder.¹¹² Horder insisted on an exact use of terms, a sound method of inquiry, a clear understanding of true health, the skill of intelligent observation and the skill of fixing upon the essential by eliminating the nonessential. These were the intellectual foundations upon which a medical mind could be built, and were the influences that shaped Lloyd-Jones' preaching ministry in particular.

These previous two chapters have sought to demonstrate that Lloyd-Jones' was born into a culture that profoundly shaped his intellectual development. The combination of Lord Horder's analytical method and Lloyd-Jones' naturally precocious mind created an extraordinarily sharp intellect. The days of his formation were spent, at home and at school, in an environment that focused on intense intellectual discovery and debate; he excelled at and loved both. Lloyd-Jones, however, did not look back upon this time as an idyllic age of intellectual innocence. Speaking some thirty years later, as he preached through the first three verses in Ephesians 2, he would say,

I do not know what you feel as I go through this sorry and terrible list, but as I was preparing this sermon it filled me with a loathing and a hatred of myself. I look back and I think of the hours I have wasted in mere talk and argumentation. And it was all with one end only, simply to gain my point and to show how clever I was. The other disputants and myself would claim, I suppose, that we were interested in truth, but so often we were not; it was the mere enjoyment of argument and disputation

¹¹¹For a full account of this episode see, Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 113-29, especially 123.

¹¹²Horder's principles and practices are summarized in tables A1 and A2 in the Appendixes.

and scoring, and being clever. It is a lust, it is a desire of the mind.¹¹³

It would take Lloyd-Jones a lifetime to learn how to wield his sharp analytical mind in such a way that would not wound himself or those around him. Nevertheless, he had been taught to think.

¹¹³D. Martyn Lloyd-Jones, *God's Way of Reconciliation: An Exposition of Ephesians 2* (Grand Rapids: Baker Books, 1972), 45. This sermon was preached at Westminster Chapel on October 23, 1955.

CHAPTER 4
MINISTERIAL FIRST PRINCIPLES:
PREACHING DEFINED

Introduction

After reconstructing Lloyd-Jones' medical training, I now address the central focus of this dissertation, showing explicitly how this training shaped his homiletical methodology. The first step of Martyn Lloyd-Jones's medical training was mastery of first principles. Central to Horder's teaching methodology was the absolute insistence that all thought proceed from proper first principles. These first principles are the basic facts that would form the intellectual foundation upon which all thinking and diagnostic activity would be built. Medically speaking, those first principles were made up of the biological, anatomical, and physiological facts that constitute true health. They were also made up of the basic intellectual maxims that would govern all of a doctor's thinking. The great art and skill of the master clinician was the ability to move seamlessly from medical first principles to the living problems of the patient. Horder's primary teaching methodology was to build up the students' knowledge and skill from the foundation of first principles by teaching them to recognize their operation in patients. The lesson took. In fact, at the end of his life, when looking back upon Horder's influence with Iain Murray, Lloyd-Jones summarizes Horder's methodology as follows: Horder was "a thorough diagnostician and after he had collected his facts, he would reason until he reached his diagnosis. His method was to work always from first principles, never jumping to conclusions."¹ For all of his life Lloyd-Jones would see the need for clearly

¹Iain H. Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939* (Carlisle, PA: The

establishing first principles, and then engaging all questions or difficulties in their light. This was his basic methodology for clear thinking.

In this chapter, I answer the question: What were the theological first principles that shaped Lloyd-Jones' conception of preaching? I argue that Lloyd-Jones' basic understanding of the gospel provided the core theological first principles that were the foundation for all he did ministerially, and those first principles can best be demonstrated by unpacking his famous definition of preaching, "logic on fire."² In order to appreciate and accurately evaluate any aspect of Lloyd-Jones' legacy, one must first have a clear understanding of how he perceived the gospel and how that impacted his ministerial work. This is essential to properly evaluating his ecclesiology, pastoral theology or practice, his thoughts on ecumenism, ideas of revival, notions of the baptism of the Spirit, or any other topic in question. All of his ministerial methods, activities, and opinions were shaped by his understanding of the gospel.

The primary source material for this chapter is *Preaching and Preachers*, a series of lectures delivered at Westminster Theological Seminary in the spring of 1969. They represent the fruit of a lifetime of thought on the nature of the subject. In these lectures, Lloyd-Jones articulates the theological first principles that were basic to all of his thinking and he offers a primary definition of preaching that would control how he would go about the task. The two notions of "logic" and "fire," if seen in their fullness, offer a concise summary and a clear articulation of those controlling first principles. The aim of this chapter is to understand that definition in all its fullness. I examine and explain exactly what he meant by logic and what he meant by fire. That will be followed with an examination and illustration of what preaching is not. (Horder believed the best

Banner of Truth, 2002), 52.

²D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1972), 97. The pagination in this chapter follows the original edition, not the 2011 updated edition.

way to become clear on what something was, was to become clear on what it was not.)

The Loss of First Principles

W. H. Auden claimed that the twentieth century was the age of anxiety.³ Lloyd-Jones believed that it was the age of confusion. And the primary cause of the confusion was that people had lost their grasp on first principles. He believed the “peculiar characteristic of these days is this utter confusion about first principles and primary definitions; and, alas, this is true not only in general but even in the Evangelical section of the Christian Church.”⁴ He was taught that first principles and primary definitions were the essential starting point for all clear thinking, and if one goes wrong here, one will go wrong everywhere.

When Martyn Lloyd-Jones entered St. Bartholomew’s Hospital in 1916, it was an institution in crisis. When he entered the ministry in 1927, many churches were also institutions in crisis. British church historian Michael Watts entitled his 1995 Friends of Dr. Williams’ Library Lecture “Why Did the English Stop Going to Church?”⁵ There is no shortage of answers to that question. Historians, sociologists, and theologians have all offered their explanations.⁶ Lloyd-Jones would probably not agree with Callum Brown

³W. H. Auden, *The Age of Anxiety: A Baroque Eclogue* (Princeton, NJ: Princeton University Press, 2011).

⁴D. Martyn Lloyd-Jones, *God's Ultimate Purpose: An Exposition of Ephesians 1* (Edinburgh: Banner of Truth, 1978), 316.

⁵Michael Watts, *Why Did the English Stop Going to Church?* Friends of Dr. Williams’s Library: 49th Lecture (London: Dr. Williams's Trust, 1995).

⁶Here I am referring to secularization thesis. For an excellent introduction to the range of answers to this topic, see Hugh McLeod’s introduction in *The Decline of Christendom in Western Europe, 1750-2000* (Cambridge: Cambridge University Press, 2003), 1-26. Of special note is the theory of historian Callum Brown, who argues in *The Death of Christian Britain* that the demise of ‘Christian Britain’ was the sudden and violent result of female rejection of pious femininity, which led to the destruction of the whole evangelical narrative and the ecclesiastical structure. Callum G. Brown, *The Death of Christian Britain: Understanding Secularization 1800-2000*, 2nd ed. (New York: Routledge, 2009). As for Watts, he believes that the demise of the church in Britain can be traced to the abrogation of key doctrines, specifically the doctrine of Hell, in the late 1880s. He states, “The response of English Christians to the challenges of the

that “Christian Britain” came to a sudden and violent end in the tumultuous days of the 1960s, for he would likely say, “*Christian Britain?* There never was any such thing as *Christian Britain!*” He would, however, agree that a cataclysmic transformation had occurred in British churches in the twentieth century. In fact, if Watts allows a little geographical latitude with his lecture title, one could say that answering the question: “Why did the Welsh/English stop going to church?” dominated Lloyd-Jones’ adult life. And, for his entire adult life, he offered the same answer: because of preachers.

On February 6, 1925, speaking to the Literary and Debating Society at the Chapel in Charing Cross Road, the 25-year-old new Member of the Royal College of Physicians electrified or scandalized, depending on one’s opinion, the audience with a prophetic jeremiad entitled “The Tragedy of Modern Wales.”⁷ The tragedy, fundamentally, was the increasing ineptitude and decreasing vitality of the Church in Wales. Bankers, educators, and the “great abomination” of preacher-politicians all came under censure, as did silk-stockings, the wireless, and daily bathers. Yet, the heart of the critique was leveled against preachers. They were the root cause of the tragedy. Two months later Lloyd-Jones was invited to “reiterate and re-emphasise” his message at the Union of Welsh Societies in Pontypridd. There he would starkly state,

Preaching has very largely become a profession. Instead of real Christian sermons we are given second-hand expositions of psychology. The preachers say that they give the congregations what they ask for! What a terrible condemnation both of the preachers themselves and their congregations! Daniel Rowland, Llangeitho used to preach Hell. Has there been preaching which has had anything like the effect of his preaching since those days? We know quite well that there has not been. I am one of those who believe that until such men rise again in our midst, our condition—far from improving—will continue to deteriorate. Our pulpit today is effete and

late nineteenth century was enlightened, liberal, and humane. And yet, it contained within it the seeds of its own destruction,” to which, Lloyd-Jones would offer profound agreement (Watts, *Why Did the English Stop Going to Church*, 11).

⁷For a full account of this dramatic episode as well as significant sections of the lectures see Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 66-92.

ineffective. It is the final touch in the tragedy of Modern Wales!⁸ Even though the “tragedy” permeated much of Welsh society, its cause and climax was to be found in the pulpit.

The two lectures caused a firestorm of controversy. Lloyd-Jones’ position was quickly critiqued both in person and in print. In Pontypridd, the pastor of the church where Lloyd-Jones delivered his address, instantly rose and vigorously defended the Welsh pulpit. *The British Weekly*, *Western Mail*, and *The South Wales News* all offered skewed summaries and stark critiques of Lloyd-Jones’ address, seeking to exonerate the bankers, educators and other offended members of Welsh society. The most adamant and annoyed response come from the editor of *The South Wales News*, who concluded his thoughts with, “If Dr. Martin [sic] Lloyd-Jones talks like this at twenty-five, we tremble to think what he will say about us when he is fifty.”⁹ Yet, the anxious editor need not have worried. In many ways time mollified his critique. Bankers, bathers, silk-stockings and the wireless were all exonerated. Yet, Lloyd-Jones’ critique of the pulpit, as both the cause and the climax of the tragedy, would remain largely the same throughout his life. Speaking in 1969 (forty-four years later) at Westminster Theological Seminary, he stated, “If people are not attending places of worship I hold the pulpit to be primarily responsible.”¹⁰ In what ways could the pulpit be blamed for the church’s increasing ineptitude and decreasing vitality in the twentieth century? Because it had lost its grip on the essential theological first principles. First principles must come first.

What Preaching Is

A basic intellectual maxim at Saint Bartholomew’s Hospital was, “If you learn

⁸Ibid., 88-89.

⁹Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 76.

¹⁰D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1972), 52.

to express yourself correctly, you will learn to think correctly.”¹¹ Clear definitions were essential to clear thinking. Lloyd-Jones had been taught not to rush immediately into the details of a subject before one is clear on the general principles and primary definitions. He would begin his lectures on preaching by stating,

So often when people are asked to lecture or to speak on preaching they rush immediately to consider methods and ways and means and the mechanics. I believe that is quite wrong. We must start with the presuppositions and with the background, and with general principles; for, unless I am very greatly mistaken, the main trouble arises from the fact that people are not clear in their minds as to what preaching really is.¹²

How, then, are we to be clear on what preaching actually is? *Preaching and Preachers* consists of sixteen lectures. The first eight seek to establish and define, in general, what preaching is and why it should be done. The final eight lectures move into the particulars of how one is to prepare, week in and week out, to perform the task as it was defined in the first eight lectures. Of those initial eight lectures, the first four offer a justification for preaching while the second four seek to clarify and crystallize the definition of preaching. So what, then, is preaching?

Lloyd-Jones famously defined preaching as “Logic on fire! Eloquent reason!”¹³ It should be noted, however, that this simple phrase, if taken alone, is an oversimplification of Lloyd-Jones’ definition of preaching. He thought that true preaching was practically impossible to define. In *Preaching and Preachers*, he begins his attempt at defining on page 52. The quest for a definition continues until page 99. He applies his diagnostic methodology to the subject of preaching and the famous quote serves as a useful summary of his conception of it. But, if one is to have an accurate

¹¹Geoffrey Bourne, *We Met at Bart’s: The Autobiography of A Physician* (London: Muller, 1963), 78.

¹²Lloyd-Jones, *Preaching and Preachers*, 10.

¹³*Ibid.*, 97.

understanding of how he conceived of preaching, then one must be clear on exactly what Lloyd-Jones meant by “logic” and by “fire.”

By logic he does not mean simply any valid mode of reasoning, but rather means a very specific and definite set of theological propositions, a *theo-logic*. Likewise, by fire, he does not mean simply any existential or emotional response to any type of sentimental stimuli. He means a very specific, Spirit-wrought response of the heart to the mind’s clear apprehension of the theo-logic. In order to understand more fully Lloyd-Jones’ definition of preaching, these two terms must be examined in greater detail.

Logic

The fundamental thesis of *Preaching and Preachers*, and indeed, one of the driving first principles of Lloyd-Jones’ life is that “preaching is the primary task of the Church, and of the minister of the Church.”¹⁴ While all sixteen lectures are an elaboration and expansion of that proposition, the first two are essential. Here Lloyd-Jones gives his “proofs” that substantiate his thesis. He offers three “proofs” or convictions: biblical, historical, and theological. These provide the basic theological first principles that would shape all of his thinking about ministry and preaching.

These biblical, historical, and theological convictions are easily overlooked due to the short amount of space they receive in the lectures. Yet, to overlook them would significantly skew one’s understanding of Lloyd-Jones’ preaching in general, and his argument in *Preaching and Preachers* in particular. They are the fundamental convictional infrastructure upon which the entire argument of the book is built.¹⁵ Lloyd-Jones believed that the Bible, essentially, is a book with only one message and one great

¹⁴Ibid., 45, emphasis added, see also 19, 23, 25, 26, 28, 30.

¹⁵The scriptural justification for his thesis can be found in Lloyd-Jones, *Preaching and Preachers*, pp. 20-24.

theme: the theme of man's relationship to God. This is the first essential theological first principle that should shape one's preaching. In the Bible one would find that central theme expressed in a variety of ways, using poetry, history, story, and direct teaching, but there was only one message and one theme: man's relationship to God. Even though there is "quite a lot of geography and geology, a great deal of history; a great deal about kings, princes, wars, fighting, marriages, deaths; endless details, but (there is) only one theme: men and women in their relationship to God and what God has done about us and our salvation."¹⁶ He believed that the Bible's fundamental message corresponded to man's fundamental need, i.e., his need for God. Everything that goes wrong in this life does so because man is not rightly related to God. And what "we all need above everything is the redemption that He alone can provide, and which will reconcile us to Him. We cannot be blessed by God unless we are rightly related to Him."¹⁷ He argues that this way of reconciliation is the central theme of all of Scripture. The message of the Bible from beginning to end is designed to bring us back to God, to humble us before God, and to enable us to see our true relationship to Him. The Bible "holds us face to face with God, and what God is, and what God has done."¹⁸

To illustrate this, he cites as his primary evidence the example of both Jesus and the Apostles. He argues that Jesus' primary object was to preach and teach this basic message, citing or alluding to Matthew 6:33, 22:21, Luke 4, 12:14, John 6:15, 8:12. Likewise, he argues that the Apostles' primary task was to be witnesses of how the Lord Jesus Christ accomplished our salvation. He shows how this conviction is central in Acts 2, 3, 4, 6, 8 and 1 and 2 Timothy. For Lloyd-Jones, two key passages are Luke 4 and Acts

¹⁶D. Martyn Lloyd-Jones, *True Happiness: Psalms 1 and 107* (Wheaton, IL: Crossway, 2001), 10.

¹⁷Lloyd-Jones, *God's Ultimate Purpose*, 164.

¹⁸*Ibid.*, 13.

6. Here he argues that the priorities for preaching are laid down once and forever. From these verses he deduces the principle that preaching is the primary task of the church and the leaders of the church. Lloyd-Jones does not go into great detail expounding these texts in *Preaching and Preachers*; he simply refers to them in passing.¹⁹ Essential for our purpose is to understand that Lloyd-Jones took it as a basic, controlling first principle: the primary message of the Bible has to do with man's relationship to God. Therefore, the primary message of all of one's preaching should deal with the same.

His second justification for the centrality of preaching is historical. In *Preaching and Preachers* he only gives a nod to history and does not expound this idea in great length. But, it was an argument that he made many times in many other places. He mentions that all great revivals are always heralded by a new kind of preaching.²⁰ For Lloyd-Jones, however, the ultimate justification for preaching is theological. In what might be the most important paragraph in *Preaching and Preachers*, he states,

The ultimate justification for asserting the primacy of preaching is theological. In other words I argue that the whole message of the Bible asserts this and drives us to this conclusion. What do I mean by that? Essentially I mean that the moment you consider man's real need, and also the nature of the salvation announced and proclaimed in the Scriptures, you are driven to the conclusion that the primary task of the Church is to preach and to proclaim this, to show man's real need, and to show the only remedy, the only cure for it.²¹

Here are Lloyd-Jones' two theological first principles that controlled both the rationale for why one should preach, as well as the criterion for what one should preach.

The second essential theological first principle that should control one's preaching was anthropological. He believed that it was essential to arrive at an accurate diagnosis of man's condition. If the fundamental message of the Bible is man's

¹⁹He did spend a significant amount of time preaching on them during his life, and if one desires a fuller and balanced exegetical account to substantiate his deduction one can look there.

²⁰Lloyd-Jones, *Preaching and Preachers*, 24-25.

²¹*Ibid.*, 26.

relationship to God, then the logical starting point is to seek to discover what is the condition of that relationship. Answer: it has been broken by sin. Therefore, man's ultimate need is to have sin dealt with so that the relationship can be restored. Man's ultimate problem is not that he is sick, poor, weak, vulnerable, or unhappy. This diagnosis is too superficial. Man's "real trouble is that he is a rebel against God and, consequently, under the wrath of God."²² The essential trouble is that man is dead in trespasses and sins, spiritually blind, and in darkness. His "ultimate disease" can be summed up with the word "ignorance."²³ This doctrine of man in sin served as an essential first principle that controlled all of his thoughts on preaching. All preaching must take this as its starting point. Making this ignorance known is the preacher's first responsibility.

Lloyd-Jones believed that preachers were duty bound to begin here because this is where the apostles began when they preached the gospel. For example, he cites Paul's argument in Romans, "[Paul] begins with the wrath of God, he is interested in man's relationship with God, in their standing in his sight. Thus, his gospel is God-centered. Here is his method for evangelism. He begins with man's status, or position before God, not experiences or problems or felt needs."²⁴ The Apostles were interested, in the first place, in man's relationship to God and in man's standing in God's sight. Their aim in all of their preaching was to bring men "face to face with God."²⁵ Lloyd-Jones believed that our standing before God is the most solemn and severe thing that men and women can ever consider. "My dear friends, this is something so tremendous that one

²²Ibid., 27.

²³Ibid., 28.

²⁴D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 1, The Gospel of God* (Edinburgh: The Banner of Truth, 1985), 325.

²⁵Ibid.

scarcely knows how to speak it, how to utter it . . . If the Bible did not teach this, I would not dare utter it! I know that every natural man in the world hates and abominates this teaching.”²⁶

This is man’s true condition, but man’s tragedy is that his true condition is never faced. For, in the world the “true condition has not been diagnosed, it has never been exposed; it is not faced. The world does not like that which is unpleasant; it is afraid of it, so it does not face it.”²⁷ This, to Lloyd-Jones, was the great tragedy of the modern age:

To me, there is nothing more tragic than unbelief. You get the impression from many people that the most tragic thing in the world is the nuclear bomb. But there is something even more tragic. There is something within people that makes them make the bomb. This is where people are so superficial. I am not only referring to the politicians, but I am also referring to those in the church who always speak like the politicians; their guilt is infinitely greater. The question that should confront us is not what people do, but why they do it. The business of the gospel is to ask this question.²⁸

And the business of preaching is to force men and women to face the root of their problems, not just the manifestation of them.

Not only was man’s true condition in sin the essential starting point, but he also believed that it “has always been the case that those who have the highest conception of grace and the greatest gratitude in their hearts have always been the most conscious of sin.”²⁹ If you want to know the greatness of God’s power then you must realize the depth of sin, and the problem that confronts you. If one is to truly experience the power of God, then one must go down first. For one can only realize “the height to which we have been

²⁶D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapters 2:1-3:20, The Righteous Judgment of God* (London: Banner of Truth, 1989), 87-88.

²⁷D. Martyn Lloyd-Jones, *God’s Way of Reconciliation: An Exposition of Ephesians 2* (Grand Rapids: Baker Books, 1972), 17.

²⁸D. Martyn Lloyd-Jones, *Courageous Christianity* (Wheaton, IL: Crossway, 2001), 37.

²⁹Lloyd-Jones, *Romans: An Exposition of Chapters 2:1-3:20*, 196.

brought up” if we first realize “the depths to which we had sunk. That is the first thing.”³⁰ It is absolutely vital that preaching should start here because, “No man will ever have a true conception of the biblical teaching with regard to redemption if he is not clear about the biblical doctrine of sin.”³¹ All of the great cardinal doctrines of the Christian faith cannot be understood except in the light of man’s terrible plight in sin.³² Therefore, man’s plight in sin, or a biblical anthropology, is the first of the two essential theological first principles that should govern all of one’s thoughts on preaching.

Another essential theological first principle is a biblical soteriology. The first matter, in this regard, to be dealt with is man’s condition in sin. The second matter to be dealt with and proclaimed is God’s remedy for that condition. He believed that the Bible is God’s announcement of how to deal with the broken relationship between God and man. Salvation is the result of “bringing men to this ‘knowledge’ which they lack, it is dealing with this ignorance” and darkness caused by sin.³³ Preaching is the primary act of the church because it addresses the greatest need of man:

If this is the greatest need of man, if his ultimate need is something that arises out of this ignorance of this which, in turn, is the result of rebellion against God, well then, what he needs first and foremost is to be told about this, to be told the truth about himself, and to be told of the only way in which this can be dealt with. So I assert that it is the peculiar task of the Church, and of the preacher, to make all this known.³⁴

For Lloyd-Jones the preacher is called and commissioned to focus exclusively on the gospel. These two theological principles of man in sin and God’s provision in Christ are to make up the sum total of one’s sermonic content. Yet, this is no limitation

³⁰Lloyd-Jones, *God's Way of Reconciliation*, 8-9.

³¹*Ibid.*, 14.

³²*Ibid.*, 15.

³³*Ibid.*

³⁴*Ibid.*, 28-29.

on the preacher. There is no subject more gloriously full than the great riches of God's grace in Christ. The Church's glory is that she alone has been called to herald this great message. Preachers are not to spend time preaching on current events or offering political opinions because they are given a limited message. Apostolic preaching "does not take in those other things, for they are outside the limits of 'the gospel of his Son.' Yes! But within the limits, what wealth, what riches!"³⁵ These twin theological convictions served, for Lloyd-Jones, as the ecclesiastical evaluative standard by which all preaching and ministerial activity must be relentlessly assessed and examined. For Lloyd-Jones, the church is a "specialist institution" who alone is called of God to deal with man's deepest and most fundamental problem.³⁶ God has ordained that this fundamental problem be dealt with primarily through the public declaration of what God has done to remedy the situation. This public declaration is what preaching is.

These two basic theological propositions, man in sin and God's remedy in Christ, serve as the two foundational first principles that Lloyd-Jones believed must shape all of one's thinking about what preaching is, what preachers are called to do, what the church is, and what the church is called to do. He believed that the "business of preaching is to show men where they are under sin, and to show them the only way of getting out of it and of being 'under grace.'"³⁷ The primary purpose of preaching is to "bring men and women to God, to the right relationship to God, to have a right attitude with God."³⁸

Lloyd-Jones believed these twin theological convictions were the essential starting point for preaching from the very beginning of his ministry. Speaking on April

³⁵Lloyd-Jones, *Romans: An Exposition of Chapter 1*, 219.

³⁶Lloyd-Jones, *Preaching and Preachers*, 32.

³⁷*Ibid.*, 195.

³⁸Lloyd-Jones, *Romans: An Exposition of Chapter 1*, 325.

22, 1928, the year he entered ministry, he said,

The more I think about it, the less surprised I am at the apparent and increasing failure of organized Christianity to appeal to the masses in these days; for the plain and obvious fact is that we, who still continue to attend our places of worship, have more or less ‘sold the pass’ and have neglected or given away that vital principle which ever was and always will be the true heritage of the church of Christ on earth.³⁹

What is that vital principle that is the true heritage of the church on earth? It is a clear conception and proclamation of man’s condition in sin and God’s remedy for that condition in Christ. The church has always triumphed and had her greatest success when the “depravity of human nature” and the “absolute necessity of the direct intervention of God” are the two central doctrines that she confesses and proclaims.⁴⁰ A church “which preaches that, either attracts or repels, you either join her or hate her, one thing is certain, you cannot ignore her, for her message will not ignore you; it hurts, it upbraids, it condemns, it infuriates, or else it draws and attracts you.”⁴¹

He believed that the primary problem with the church in his day was the loss of these two central doctrines. From the first days of his ministry he began with the conviction “that salvation is of the Lord, and it is an impossible act apart from God; this is the ‘acid test’ for church membership—for the fight in these days is not with the implications and corollaries of the gospel, but rather with the central truth itself.”⁴² For his entire ministry these twin convictions would serve as the “acid test” for true preaching, and they provide the theological content of what he meant by “logic.” They also are the two essential theological doctrines that constitute the gospel. The goal of the “logic” in preaching is to make these two doctrines clear.

³⁹D. Martyn Lloyd-Jones, *Evangelistic Sermons at Aberavon* (Edinburgh: Banner of Truth, 1983), 1.

⁴⁰Ibid.

⁴¹Ibid.

⁴²Ibid., 2.

Fire

Lloyd-Jones highly valued reason, but he knew that it alone was not enough.

He would remind his congregation,

Reason is a very wonderful thing—I am not here to say a word against it; in fact I am trying my best at this moment to reason with you. I try to do it always. When I preach, I do not tell stories about myself or anybody else, I do not just make people sing choruses and try and work them up—I reason with them. God forbid that I should say a word against reason. I believe it is the gift of God to man, the thing that differentiates him from an animal. But reason alone does not help us at the most important points in life and with respect to the most important things.⁴³

The truths that the preacher had labored to make clear must also be made real. This is what he meant by “fire.”

The great aim of preaching was not simply to pass on information or even to make the gospel truths clear to the congregation. The great aim of preaching was to make the theological first principles of the gospel live, to make them personal. It was not enough to know theoretically that man is sinful, one must know that *I* am sinful. It was not enough to know that Christ came to save the lost. One must know and be persuaded that Christ came to save *me*. When Lloyd-Jones speaks about “logic on fire” he means the truths of the gospel made explosively real to the congregation.

In speaking on the preaching of Jonathan Edwards, Lloyd-Jones clearly articulates this concept. The importance of this paragraph for clearly grasping Lloyd-Jones’ understanding of what preaching is cannot be over emphasized.

I would add that I have often discouraged the taking of notes while I am preaching. It is becoming a custom among evangelical people; but it is not, as many seem to think, the hallmark of spirituality! The first and primary object of preaching is not only to give information. It is, as Edwards says, to produce an impression. It is the impression at the time that matters, even more than what you can remember subsequently. In this respect Edwards is, in a sense, critical of what was a prominent Puritan custom and practice. The Puritan father would catechize and question the children as to what the preacher had said. Edwards, in my opinion, has the true notion of preaching. It is not primarily to impart information; and while you are writing your notes you may be missing something of the impact of the Spirit. As preachers, we must not forget this. We are not merely imparters of information. We

⁴³Ibid., 42.

should tell our people to read certain books themselves and get the information there. The business of preaching is to make such knowledge live. The same applies to lecturers in Colleges. The tragedy is that many lecturers simply dictate notes and the wretched students take them down. That is not the business of a lecturer or a professor. The students can read the books for themselves; the business of the professor is to light a fire, to enthuse, to stimulate, to enliven. And that is the primary business of preaching. Let us take this to heart. Edwards laid great emphasis upon this; and what we need above everything else today is moving, passionate, powerful preaching. It must be ‘warm’ and it must be ‘earnest.’⁴⁴

This quotation is interesting in light of his autodidact impulse and his medical training. In good autodidact fashion, he believed one could simply go to the textbooks and get the information for one’s self. Preachers were not information dispensers. It was their job to make the information come alive. He believed the best way to do this was to make the truth personal. There must be an element of “attack” in every sermon. This element of “attack” is what distinguishes a sermon from a lecture or an essay.⁴⁵ The gospel is personal address. Lloyd-Jones believed passionately that Christianity in general and Christian preaching in particular primarily “is not a discussion about ideas. It is a discussion about *you*.”⁴⁶ The whole business of preaching and of the gospel is to bring men and women face-to-face with the Living God.⁴⁷ That is what he meant by “fire.” For Lloyd-Jones, true preaching is the “logic” of man’s condition in sin and God’s gracious provision for that condition set on “fire” by those truths being made explosively real and intimately personal. This is his definition of preaching. In every sermon he believed that the preacher must first make the truth of the gospel clear, and then he must make it real.

What Preaching is Not

Lloyd-Jones’ definition of preaching can be further refined. Horder taught

⁴⁴D. Martyn Lloyd-Jones, *The Puritans: Their Origins and Successors: Addresses Delivered at the Puritan and Westminster Conferences 1959-1978* (Edinburgh: Banner of Truth, 1987), 360.

⁴⁵Lloyd-Jones, *Preaching and Preachers*, 71-72.

⁴⁶D. Martyn Lloyd-Jones, *The Gospel in Genesis: From Fig Leaves to Faith* (Wheaton, IL: Crossway, 2009), 67.

⁴⁷*Ibid.*, 68.

Lloyd-Jones that one of the surest paths to conceptual clarity is to clear away the negative. If you can clearly show what something is not, then what it truly is will come into greater focus. In *Preaching and Preachers*, Lloyd-Jones expresses himself quite forcefully in the negative. One of the most often repeated words is “abomination.”⁴⁸ He believed that the modern Church was awash in confusion over the true nature of her task. This confusion was primarily due to the fact that the true definition of preaching had been obscured by mentalities and methods that needed to be cleared away. He believed the confusion was due to the subtle, yet pernicious permeation of certain Victorian mentalities.⁴⁹ He would tell the seminary students, “Nothing is needed more urgently than an analysis of the innovations in the realm of religious worship in the nineteenth century—to me in this respect [it was] a devastating century.”⁵⁰ Analyzing those Victorian “innovations” and “abominations” will serve as helpful tool, in further clarifying Lloyd-Jones’ definition of preaching. First, one must understand clearly that preachers are not professionals. Second, one needs to know that the message of the gospel is not to be confused with the message of moral respectability.

Preachers are not Professionals

The first and most insidious Victorian influence upon preaching and preachers is what Lloyd-Jones calls “professionalism.” He saw this as “the greatest of all dangers in the ministry. It is something preachers have to fight as long as they live. Professionalism is, to me, hateful anywhere, everywhere. I abominated it as much when I was practicing

⁴⁸Lloyd-Jones, *Preaching and Preachers*, 18, 93, 119, 162, 175, 231, 241, 252.

⁴⁹Throughout *Preaching and Preachers* Lloyd-Jones uses the term “Victorianism” and references to the nineteenth century in a synonymous and elastic manner. The terms are also not limited to a British context, as he sees the mentalities and methods that he labels “Victorian” as being influential in the United States as well. This chapter uses those terms in a similar manner.

⁵⁰Lloyd-Jones, *Preaching and Preachers*, 266.

medicine as I do now.”⁵¹ He believed there was nothing that would neuter a preacher of spiritual power quite like professionalism. Furthermore, it was antithetical to the true nature of biblical preaching. He believed that professionalism generally took two forms, the first being academic professionalism and the second being a popular form of professionalism. Academic professionalism is the peculiar temptation of the more educated man, driven by a desire to be thought of as respectable and enlightened by the congregation. The second form is popular professionalism and is generally motivated by a desire to draw people by means of entertainment. The academic professional’s great fear is to be thought ignorant. The popular professional’s great fear is to be thought boring. For Lloyd-Jones, both are reprehensible.

The academic professional. The academic professional can most easily be discerned by the type of sermon he preaches. Lloyd-Jones believed that it was here, more than in any other sphere of preaching, that the Victorian desire for respectability bore its most poisonous fruit. As Michael Watts notes, “Respectability had become, by the mid-nineteenth century, the great idol of the middle and upper working classes.”⁵² For Lloyd-Jones, the academic professional was the chief false prophet serving the idol of respectability. What type of sermonic offering would the false prophet offer to the god of respectability? He would offer up either a well-crafted literary essay or a very learned lecture, both of which Lloyd-Jones felt were good in their proper sphere. Yet, when they masqueraded as true biblical preaching, they were an abomination.

Hughes Oliphant Old labels the Victorian age as a “golden age of

⁵¹Ibid., 252.

⁵²Michael R. Watts, *The Dissenters*, vol. 2, *The Expansion of Evangelical Nonconformity* (Oxford: Clarendon Press, 1995), 595.

preaching.”⁵³ By this he means that preaching in the Victorian age had become a popular art.⁵⁴ He states that the “reading of sermons was very much in vogue on the quiet Sunday afternoons of nineteenth-century England.”⁵⁵ Thus, the sermons created were often not constructed as an oral transaction between the preacher and the congregation present; rather, they were constructed to be read by the fireside in fashionable London homes. Lloyd-Jones, however, believed that the rise of this literary emphasis in the Victorian era was actually an old foe to true preaching in new dress. He thought that this type of preaching was a resurrection of the preaching that was exemplified by the Carolinian Divines of the seventeenth century. He believed that the Victorian pulpit was mimicking the preaching of Bishop Andrewes, Jeremy Taylor, and John Donne.⁵⁶ Their preaching was literary. The style was wonderful. The prose was marvelous. The congregation would gather as spectators and listen to the masterful literary performance. Yet, Lloyd-Jones believed such preaching produced no spiritual life.⁵⁷ The congregation may be

⁵³Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 6: The Modern Age* (Grand Rapids: Eerdmans, 2007), 347-48.

⁵⁴*Ibid.*, 348.

⁵⁵*Ibid.*, 350.

⁵⁶Lloyd-Jones, *Preaching and Preachers*, 217. For a fuller account of Lloyd-Jones’ thoughts on the style of these three Anglican ministers, see *The Puritans: Their Origins and Successors*, 382-83. A dated but excellent treatment of the Carolinian Divines is W. Fraser Mitchell, *English Pulpit Oratory from Andrews to Tillotson: A Study of Its Literary Aspects* (New York: Russell & Russell, 1932). I am not aware if Lloyd-Jones read this work, but there are considerable similarities in their descriptions of the preaching of the era, even though they diverge considerably on their evaluation of that preaching. For a somewhat different take on the preaching of the era, see Debora K. Shuger, *Sacred Rhetoric: The Christian Grand Style in the English Renaissance* (Princeton NJ: Princeton University Press, 1988). She argues that the “grand style” of the preaching of Hooker, Andrews, and the other Anglican Divines were not primarily literary creations, but were intense sermons that were marked with a “passionate seriousness about the most important issues of human life” (6). Lloyd-Jones, however would not agree with Shuger’s reconstruction. For him, the evaluation of Richard Baxter, a contemporary of Bishop Andrewes, was correct. Baxter states, “When I read such a book as Bishop Andrewes’ sermons or heard any such kind of preaching, I felt no life in it; methought they did but play with holy things” (Lloyd-Jones, *The Puritans*, 383).

⁵⁷See: D. Martyn Lloyd-Jones, *The Unsearchable Riches of Christ: An Exposition of Ephesians 3* (Grand Rapids: Baker Books, 2000), 14-15.

mesmerized by a literary masterpiece and remain ignorant of saving truth. For Lloyd-Jones, ornate sermons produce empty chapels.

Lloyd-Jones illustrates this obsession with the ornate with an anecdote he read in Bishop Hensley Henson's two-volume autobiography, *A Diary of an Unimportant Life* [sic], in which Henson spends three weeks producing and polishing what he considered the perfect sermon. Lloyd-Jones believes that this is utterly reprehensible. He asks the students, "Can you conceive of the Apostle Paul spending three weeks in the preparation of one sermon, polishing phrases, changing a word here and there, putting in another adjective or adding another *bon mot*? The whole thing is utterly inconceivable."⁵⁸ The inconceivable nature of this is due to what Lloyd-Jones believes is the apostolic method of true preaching. He held that for the apostles true preaching was a living presentation and declaration of the truths of the gospel.⁵⁹ This living presentation often will commit egregious stylistic violations. In a fascinating sermon on Ephesians 3:1, Lloyd-Jones argues that the Apostle Paul here interrupts the flow of his argument and is guilty of what the literary purists would call a horrific blemish of style: *anacoluthia*. This is bad style, but great preaching. It is preaching that is supremely concerned with impressing upon the congregation the living realities of the truths proclaimed.⁶⁰ Or take his comments on Romans 1:8-11,

⁵⁸Ibid., 219. Hensley Henson was the Anglican Bishop of Durham from 1929 to 1939. His work is actually a three-volume work entitled *Retrospect of an Unimportant Life*, in which volume 1 was published in 1942, volume 2 in 1943, and then volumes 1 and 2 were printed together as one volume in 1943, and volume 3 was published in 1950. It is curious that Lloyd-Jones did not correct his misquotation of the title when editing the manuscript. In a letter to Leslie Land, dated April 17, 1943, Lloyd-Jones states, "As lighter reading I have read *Retrospect of an Unimportant Life* by Hensley Henson. It is a sheer delight from the standpoint of style. Important also as a history of the C.E. during the past fifty and sixty years. Illuminating also as an illustration of the difference between a humanist and a Christian" See *D. Martyn Lloyd-Jones: Letters: 1919-1981* (Carlisle, PA: The Banner of Truth, 1994), 67. For a more sympathetic treatment of Bishop Henson, see Horton Davies, *Varieties of English Preaching: 1900-1960* (Englewood Cliffs, NJ: Prentice-Hall, 1963), 64-91.

⁵⁹Lloyd-Jones, *Preaching and Preachers*, 218.

⁶⁰Lloyd-Jones, *The Unsearchable Riches of Christ*, 12-14.

We are so set, and so formal today. We not only have our points, our numbers, but we will insist on having alliteration as well, as we almost have to force the truth into our little system of five p's and five s's, or whatever it is. The form is so marvelous, and we say, 'how clear, how beautiful, how wonderful it was, how neat!' And sometimes it seems to me almost the neatness of death. The lifelessness of mere form without a living substance with it! 'First', says this man Paul, and then he proceeds to forget he has said it, and never comes to the second or the third...the epistles of this man are not 'beautiful epistles'; they are massive; they are dynamite; they are volcanoes hurling out their great power. Thank God, I say, for a man who says 'First' and forgets to say second and third.⁶¹

Lloyd-Jones believed that the trouble with so many pulpits of his day is that they have forgotten this apostolic pattern and method. They were more Henson-like than Pauline. They had become too concerned with style and literary form.⁶² He argued, "There must be form, but we must never give inordinate attention to it."⁶³ This inordinate attention was the plague of the Victorian academic professional.

Lloyd-Jones believed that the academic professional was driven by a dangerous Victorian mentality that he called "pseudo-intellectualism."⁶⁴ This pseudo-intellectualism was a "deadly menace."⁶⁵ It poisoned the pulpit, in that ministers began to lace their sermons with quotations and footnotes. No longer were ministers concerned with their quality of mind or their capacity for original thought, the essential thing was how many quotations and footnotes one's sermon contained.⁶⁶ They read books of quotations to give the appearance of intelligence and thought no sermon complete without the perfect quote or poem, to which Lloyd-Jones responds, "There is only one comment to make on that kind of thing—it is sheer prostitution."⁶⁷

⁶¹Lloyd-Jones, *Romans: An Exposition of Chapter 1*, 188.

⁶²Ibid.

⁶³Lloyd-Jones, *Preaching and Preachers*, 219.

⁶⁴Ibid., 244.

⁶⁵Ibid., 220.

⁶⁶Ibid.

⁶⁷Ibid., 221.

This pseudo-intellectualism poisoned the pews as well. Lloyd-Jones strongly disapproved of the popular practice of announcing the subject of the sermon in advance whether in the newspaper or in some other form of advertisement. His objection was that this practice originated in and helped perpetuate this pseudo-intellectualism in the pews. He stated, “Towards the middle of the last century people began to regard themselves as educated and intellectual and felt that they must have ‘subjects.’”⁶⁸ Prior to that, the people were simply meeting together to worship God and hear an exposition of Scripture. But now they were educated. They were no longer simple sinners needing to hear the Word plainly spoken. They needed an address or a lecture. Now that they were people of understanding, they wanted ‘food for thought’ or intellectual stimulus.⁶⁹ Any practice that pandered to this pseudo-intellectualism was inherently bad. He wrote, “Nothing can militate more against true preaching than this.”⁷⁰

The popular professional. The second form in which professionalism has decimated the pulpit is in a more popular manifestation. This popular professionalism was driven by the Victorian obsession to entertain. The popular professional can most easily be discerned by looking at the type of man he is, and the methods he chooses to execute his ministry.

What type of preacher was the popular professional? He was likely to be a clone of one of the great pulpiteers of the Victorian age. Lloyd-Jones believed that in the late Victorian age there arose a host of great pulpiteers. These men could occupy a pulpit, dominate it and dominate the people. They were professionals. They were showmen who

⁶⁸Ibid., 245.

⁶⁹Ibid.

⁷⁰Ibid., 220.

were experts at handling a congregation and playing on the emotions of people.⁷¹ Lloyd-Jones would tell his American audience that the paradigmatic pulpiteer in their country was Henry Ward Beecher. Beecher believed that the role of the preacher, if he were to be effective, is to impress his personality upon the congregation.⁷² His personality makes the Word effective. By personality, Beecher means the showmanship, the gregariousness, the theatrical ability, and the charisma of the speaker/performer. Lloyd-Jones believed that the current popular aversion to and dismissal of preaching in the general culture was largely a reaction against this type of preaching. He states, “Now this, I am sure, has produced a reaction; and that is a very good thing. These pulpiteers were to me—with my view of preaching—an abomination; and it is they who are in many ways largely responsible for this present reaction.”⁷³ Lloyd-Jones believed that the fundamental driving impulse behind the pulpiteers was the desire to attract a crowd through entertainment, and that desire manifested itself in an exaltation of form over truth. He argues that in the late Victorian age, “The truth was noticed, they paid a passing respect to it, but the great thing was the form.”⁷⁴ The tragedy of the preceding generations is that the truth had been lost and only the focus on the form remained. For Lloyd-Jones, a focus on form, irrespective of the truth, is prostitution.

⁷¹Ibid., 13.

⁷²Henry Ward Beecher, *Yale Lectures on Preaching* (New York: J.B. Ford and Co., 1872), 2-5. Gary Dorrien, in *The Making of American Liberal Theology: Imagining Progressive Religion, 1805-1900*, argues that Beecher’s understanding of preaching can best be seen in the architectural design of Brooklyn Heights sanctuary, which was designed by Beecher. There was no platform, no pulpit, and the seating was in a large semi-circle. It was appropriately called the ‘Auditorium.’ Dorrien states: “The novel seating arrangement, which allowed Beecher to be heard without raising his voice, gave the impression of intimacy and informality and accentuated the role of the preacher as performer” (194). He then quotes Beecher: “It is perfect because it is built on a principle—the principle of social and personal magnetism, which emanates reciprocally from a speaker and from a close throng of hearers. I want them to surround me, so that they will come up on every side, and behind me, so that I shall be in the center of the crowd, and have the people surge all about me!” (ibid.).

⁷³Lloyd-Jones, *Preaching and Preachers*, 14.

⁷⁴Ibid., 5.

Lloyd-Jones would agree with Old's assessment (above) that preaching in the Victorian age had become a popular art, but in the hands of the popular professional, Lloyd-Jones believed, the art had become the art of the prostitute. The prostitute has one primary aim, to entice. All of her efforts to adorn herself serve that one aim. The Victorian pulpитеers desired to draw and attract people to their message. Thus, great emphasis was placed upon the trappings of communication, i.e., delivery styles, stories, illustrations, anecdotes, and other communicative devices meant to adorn the proclamation. Yet, he believed that when these devices, meant to entice, became central in a preacher's homiletical preparation then that preacher has prostituted the pulpit. Of this mentality he would say, "To me, that kind of thing is not only professionalism at its worst, it is, as I say, the art of the harlot, because it pays too much attention to, and is too much concerned about, enticing people."⁷⁵

Lloyd-Jones told the students that the difference between true art and the art of the harlot can be seen in the distinction highlighted in article he read once in which the author distinguishes between 'The Artifice of Artistry', and the 'Inevitability of Art.'⁷⁶ True art and the type of literary and rhetorical art, or adornment, that is acceptable and commendable in preaching is art that has an inevitable quality to it. Thus, if a man has a well-stocked mind and a classical illustration, quotation, or illustration comes to mind naturally, then it is perfectly acceptable to use in preaching. On the other hand, the man who spends hours searching a book of illustrations for the perfect story is a prostitute. That type of "art" is artificial, "it is an artifice, it is always the characteristic of the prostitute out to produce an effect to serve her own ends. We must never be guilty of that.

⁷⁵Ibid., 232.

⁷⁶Ibid., 221.

We must always make sure that there is this quality of ‘inevitability.’”⁷⁷

Lloyd-Jones believed that popular homiletical books illustrated the fatal outworking of this mentality. In his opinion, homiletical instruction, which was nearly an abomination in and of itself, had denigrated into simply instructing ministers in the art of the prostitute. In speaking of books like *The Craft of Sermon Illustration*, Lloyd-Jones stated, “That kind of thing is to me an abomination. ‘*The Craft*’ does not come into this realm at all. That is prostitution again.”⁷⁸ He advised the students, “All your books such as *The A.B.C. of Preaching*,⁷⁹ or *Preaching Made Easy*⁸⁰ should be thrown into the fire as soon as possible.”⁸¹ *Preaching Made Easy*, or *The Craft of Sermon Illustration* were fit only for the fire because they were symptoms of the terminal disease of the popular professional. Their popularity bore testimony to the dominance of the mentality that preferred to entertain rather than proclaim.

The outworking of the art of the harlot, however, was not limited to the rhetorical devices which ministers used to adorn their sermons. It was also a fundamental impulse that shaped the methods in which many ministers and churches sought to revitalize depleting congregations. The methods of the popular professional, when mixed

⁷⁷Ibid. This was the governing principle that shaped his convictions on the use the humor, illustrations, and eloquence in preaching. They were acceptable in and of themselves, as long as there was this inevitable quality about them. But the man who tries to be funny or eloquent in the pulpit was seen as an abomination.

⁷⁸Ibid., 231. This is a reference to W. E. Sangster’s book: *The Craft of Sermon Illustration* (London: Epworth Press, 1946). Sangster was the minister at Central Hall, Westminster, from 1939 until 1955. Central Hall could seat 3,000 people, and was filled whenever Sangster preached, thus it was probably the largest Nonconformist congregation in London at the time. It is less than a mile from Westminster Chapel. Given the proximity and popularity of the two preachers one wonders if there is more to this reference than what is stated explicitly. For more on W. E. Sangster see Davies, *Varieties*, 205-14, or Old, *The Reading and Preaching of the Scriptures*, 927-34.

⁷⁹David Francis, *The ABC of Preaching* (London: Epworth Press, 1968).

⁸⁰This is a reference to an obscure and out-of-print book by Thomas Flynn, published in 1923.

⁸¹Lloyd-Jones, *Preaching and Preachers*, 119.

with the congregation's carnal desire to be entertained, created a lethal toxin that, when consumed, devastated the body of Christ. This methodology can best be demonstrated by the rise of what he called the "sporting parson." In the first few months of his ministry in Wales, Lloyd-Jones contrasted the real minister with the "sporting parson" as follows:

Instead, however, we provide so called 'sporting parsons', men of whom the world can say that they are 'good sports'—whatever that may mean. And what it does so often mean is that they are men who believe that you can get men to come to chapel and church by playing football and other games with them. 'I'll fraternize with the men,' says such a minister. 'I'll get them to like me and to see that I'm not so different from them after all, and then they'll come to listen to my sermons.' And he tries it, but thank God, he almost invariably fails, as he richly deserves...⁸²

Forty-two years later Lloyd-Jones was still warning about the mentality of the "sporting parson," of whom an Anglican minister, Geoffrey Studdert Kennedy, was the paradigmatic exemplar.⁸³ Kennedy, who was a chaplain in the First World War, sought to minister to the men by fraternizing with them and showing that he was no different from them. He thought that if he smoked with them and swore as they did, then they would be drawn to his ministry. Hughes Old states, "His first concern was for his men. Apparently one way he communicated his fraternal love for his men was to pass out cigarettes, Woodbine cigarettes. Soon he was affectionately dubbed "Woodbine Willie."⁸⁴ At the end of the Second World War, he traveled the country encouraging ministers to employ his methodology. Lloyd-Jones believed that this ministerial method was destined to fail since it was based on a "pathetic psychological ignorance" as well as dubious theology.⁸⁵ For Lloyd-Jones this methodology could only be plausible in a milieu in which popular

⁸²Sermon preached on March 20, 1927 on Hebrews 13:14, quoted in Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 142.

⁸³For a brief summary of Kennedy's life, see Old, *The Reading and Preaching of the Scriptures*, 900-902; Ernest H. Jeffs, *Princes of the Modern Pulpit: Religious Leaders of a Generation* (London: S. Low, Marston and Co., 1931); Davies, *Varieties*, 92-115. For Lloyd-Jones' assessment of his ministry see Lloyd-Jones, *Preaching and Preachers*, 139-40.

⁸⁴Old, *The Reading and Preaching of the Scriptures*, 901.

⁸⁵Lloyd-Jones, *Preaching and Preachers*, 139.

professionalism reigned.

The methods of the popular professional were not only evident in the “sporting parson,” they were also evident in sporting congregations. In an attempt to stem the tide of congregational depletion, many churches had resorted to offering recreations and entertainments to entice an audience. When Lloyd-Jones arrived at the small mission church in Sandfields, the struggling congregation had been engaged in organizing and administering football matches, musical evenings, and a dramatic society. These efforts, however, found no sympathy with the new pastor. In the same sermon quoted above, Lloyd-Jones moves his critique from the “sporting parson” to the congregation as follows:

The churches organize whist-drives, fetes, dramas, bazaars and things of that sort, so as to attract people. We are becoming almost as wily as the devil himself, but we are really bad at it; all our attempts are hopeless failures and the world laughs at us. Now, when the world persecutes the church, she is performing her real mission, but when the world laughs at her she [the church] has lost her soul. And the world today is laughing at the church, laughing at her attempts to be nice and to make people feel at home. My friends, if you feel at home in any church without believing in Christ as your personal Saviour, then that church is no church at all, but a place of entertainment or a social club.⁸⁶

For Lloyd-Jones, these efforts to entice the world were another manifestation of the art of the harlot. When he arrived at Sandfields, he terminated all of the activity that might misconstrue the church as a place of entertainment. This created several logistical dilemmas. For example, what was the church to do with the wooden stage that was built for the dramatic society? Lloyd-Jones’ response to the Committee was, “You can heat the church with it.”⁸⁷ All trappings of the art of the harlot, whether dramatic stages or *The Craft of Sermon Illustration*, in Lloyd-Jones’ view were no better than fodder for the fire.

⁸⁶Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 142.

⁸⁷Ibid., 135. The Committee is an elected body that was to the church at Sandfields what a deaconate is to a regular nonconformist church. They donated it to the local Y.M.C.A.

Preaching the Gospel is not Preaching Morality

The second great Victorian influence that was plaguing the Church of Lloyd-Jones' day was that moralistic preaching had replaced real evangelistic preaching. He viewed this, ironically enough, as a negative consequence of the great revivals of 1859.⁸⁸ Following any great revival or movement of the Spirit there is an increasing tendency "to regard baptized children of church members as Christians."⁸⁹ When this happens on a large scale the gospel becomes assumed and the emphasis of preaching moves from gospel proclamation to edification. This is the great danger and temptation of the second generation following a revival, the preachers stop preaching evangelistically. He stated, "The main danger confronting the pulpit in this matter is to assume that all who claim to be Christians, and who think they are Christians, and who are members of the Church, are therefore of necessity Christians. This, to me, is the most fatal blunder of all; and certainly the commonest."⁹⁰

For Lloyd-Jones, the fatal blunder of the late Victorian age was the assumption that all who were members of the church were true believers. This was a "great and grievous fallacy" that he knew from his own experience.⁹¹ For many years he assumed that he was a Christian when he was not, even though he regularly attended worship. He never heard preaching that confronted him as a sinner and pressed upon him the need for grace. "The preaching we had was always based on the assumption that we were all Christians."⁹² This fatal assumption is the particular plague of an age in which Christianity has successfully permeated the culture. How is the fatal assumption to be

⁸⁸Lloyd-Jones, *Preaching and Preachers*, 152.

⁸⁹Ibid.

⁹⁰Ibid., 146.

⁹¹Ibid.

⁹²Ibid.

explained? Lloyd-Jones answers, “it seems to me that it arises from the fact that many people think they are Christian, and who have accepted the teaching of the Scriptures intellectually, have never come under the power of the Word.”⁹³

This fatal assumption manifested itself in the life of the church in two key areas: the preaching of morality instead of the gospel and the overemphasis of social crusades, both of which became particularly pronounced in the late Victorian era and were continuing to have a detrimental impact upon the churches. The first is the preaching of the Christian ethic, or morality, apart for the preaching of the gospel. To put it another way, it is the preaching of righteousness without first preaching godliness. For Lloyd-Jones, Thomas Arnold of Rugby was the paradigmatic exemplar of this fatal assumption.⁹⁴ He states, “That is where, I suppose, the final enemy of the Christian faith is morality. And that is why I sometimes feel that Thomas Arnold, of Rugby fame, was perhaps of all men in the last century the one who did the greatest harm.”⁹⁵ Arnold’s brand of Christianity was so harmful because it was primarily “concerned about producing a gentleman, not a saint, but a gentleman. You see the distinction! A man must behave properly. He has got to be orderly in his conduct. But they were not really interested in a vital knowledge of God.”⁹⁶ It was not that Lloyd-Jones was against morality, or orderly conduct. Rather, what made this so fatal was that it presented Christian morality as an end in itself. Lloyd-Jones believed that you cannot have morality apart from godliness. The chief blunder of the late Victorians and the liberals of his day is

⁹³Ibid., 150.

⁹⁴Thomas Arnold, the broad-church Anglican, was the head master of Rugby School from 1828 to 1841. For a sympathetic analysis of Arnold that, nonetheless, corresponds to Lloyd-Jones’ analysis see: Michael McCrum, *Thomas Arnold, Headmaster* (Oxford: Oxford University Press, 1989).

⁹⁵D. Martyn Lloyd-Jones, *Darkness and Light: An Exposition of Ephesians 4:17-5:17* (Grand Rapids: Baker Books, 2000), 82.

⁹⁶Lloyd-Jones, *Romans: An Exposition of Chapter 1*, 361.

that they had changed the focus and had attempted to preserve the morality while discarding the godliness. When the fruit of morality is stripped from the root of a living piety the evidence is what Lloyd-Jones called a “false Puritanism.”⁹⁷

False Puritanism was a perpetual plague on vital Christianity and a great hindrance to the growth and health of the Church. In a sermon on Ephesians 4:22-23: “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind;” Lloyd-Jones, attacking this confusion between morality and real Christianity, states,

In a sense, this was the curse of the closing years of the Victorian period and the early years of this present century. Christian churches were filled with people who had taken off the old and put on the new, but the spirits of their minds had not been changed. They did not know why they were doing it; it was the tradition; they had been brought up to go to places of worship; not to do this, but to do that. That, without a doubt, was the curse of Victorianism. Thank God we have come to the end of it! I would rather have the present position than that, because those Victorians who had this form of godliness thought of themselves as true Christians, and yet many of them had never been Christians and had no heart knowledge of the Faith.⁹⁸

For Lloyd-Jones, the present position, with its appalling moral decline, was preferable to the Victorian age because the lines that demarcate the Christian from the non-Christian were much clearer.

Yet, ironically, Lloyd-Jones believed that it was the preaching of morality alone that led to the appalling moral decline in England. Speaking in 1958 he stated, “I am increasingly convinced that so much in the state of the Christian church today is to be explained chiefly by the fact that for nearly a hundred years the church has been preaching morality and ethics, and not the Christian faith.”⁹⁹ For Lloyd-Jones, the

⁹⁷Lloyd-Jones, *Darkness and Light*, 86.

⁹⁸Ibid., 164.

⁹⁹D. Martyn Lloyd-Jones, *Life in the Spirit in Marriage, Home, & Work: An Exposition of Ephesians 5:18-6:9* (Grand Rapids: Baker Books, 2000), 19. Horton Davies’ analysis is similar to that of Lloyd-Jones. He places as the central change in the theological emphases of English preaching from 1900

Victorian confusion of morality with vital Christianity led many of his day to simply think of salvation as a little bit of morality or decency sprinkled onto one's life. Of this common assumption he took great offense, stating, "What an insult to the Christian! As if the Christian were just a good and a nice and a harmless individual. Not at all! He is a man who has undergone this tremendous change...he has been raised, resurrected."¹⁰⁰ For him, this radically undermined the doctrine of regeneration and the new birth; thus, creating profound confusion over the nature of a true Christian.

Not only did Victorian moralism create confusion over the identity of a Christian, but it also created confusion over the activity of a Christian. In addressing the current weakness of the church he would say of himself, "I am one of those who hold the view that the real damage was done toward the end of last century when the Christian Church began to form organisations to deal with particular sins. She dropped unconsciously from the spiritual level to the moral level."¹⁰¹ This was Lloyd-Jones' primary criticism of movements such as the temperance movement. He felt they were attacking sin from the wrong end. They were not addressing man's fundamental need. For Lloyd-Jones, the doctrine of original sin meant that man's fundamental trouble was not moral, physical, political, or social. The church must never forget her first principles: "Man's real trouble is that he is a rebel against God and consequently under the wrath of

to 1960 the 'New Theology' which was a "socialistic version of the historic Christian faith," that replaced "Christ the Saviour with Christ the Philanthropist and Social Reformer." Davies, *Varieties*, 24-29. Likewise, O. C. Edwards maintains that by the turn of the twentieth century Romanticism had triumphed and it dominated both American and British pulpits. This Romanticism was characterized most fundamentally by its moral and social emphases, see O. C. Edwards, *A History of Preaching* (Nashville, TN: Abingdon Press, 2004), 591-658. Davies and Edwards both would agree with Lloyd-Jones' analysis but they drastically differ on their assessment of that analysis.

¹⁰⁰Lloyd-Jones, *God's Way of Reconciliation*, 9.

¹⁰¹Lloyd-Jones, *Darkness and Light*, 118.

God.”¹⁰² It was the church alone and preaching the gospel in particular that was designed to meet this fundamental need. The church is a specialist institution who alone is called and equipped to deal with man’s most basic and fundamental need: his relationship before God. The tragedy of the modern Church was that it had abandoned this fundamental purpose for the sake of lesser causes. In a powerful sermon on the transformation brought about by regeneration as being the only hope for the world he states:

That is Christianity. Not simply a political, moral program, no, no—but the living Jesus who has all power That is the message of Christianity. That is what has made the church what it is. Do men and women need to be told about some kind of program that will give them better conditions? That is not our greatest need. Our greatest need is to know God. If we were all given a fortune, would that solve our problems? Would that solve our moral problems? Would that solve the problem of death? Would that solve the problem of eternity? Of course not. The message of Christianity is not about improving the world, but about changing people in spite of the world, preparing them for the glory that is yet to come. This Jesus is active and acting to that end, and He will go on until all the redeemed are gathered in, and then He will return, and the final judgment will take place, and His kingdom will stretch from shore to shore.¹⁰³

Conclusion

Central to Horder’s teaching methodology was the centrality of first principles. Lloyd-Jones’ understanding of the gospel provided the first principles that shaped all of his ministerial life and labor. His medical training also provided him with the basic metaphors by which he would conceptualize his calling and his life’s work. A controlling first principle for Lloyd-Jones was his belief that the church is a “specialist institution” who alone is called of God to deal with man’s deepest and most fundamental problem.¹⁰⁴ Furthermore, this particular task is performed through preaching, which is to

¹⁰²Lloyd-Jones, *Preaching and Preachers*, 27.

¹⁰³D. Martyn Lloyd-Jones, *Authentic Christianity: Studies in the Book of Acts*, vol. 1 (Wheaton, IL: Crossway, 2000), 18.

¹⁰⁴Lloyd-Jones, *Preaching and Preachers*, 32.

be at the center of the church's activity. Yet, he believed that the modern church had lost her grip on the true nature of her task. The Wales of his youth saw the church, in general, seek to be a cultural institution, advancing literacy, literature, history, philosophy, and sociology. Of those things he would say they "are all legitimate in their right place, but the business of the church specifically, peculiarly, is to preach Jesus Christ and Him crucified. The church, like Paul, should be determined not to know anything save Jesus Christ and Him crucified."¹⁰⁵ The church alone has been called by God to convey the great truths of man's fundamental need and God's provision of that need.¹⁰⁶ He argues that an essential first principle is the basic proposition,

The primary task of the Church is not to educate man, is not to heal him physically or psychologically, it is not to make him happy. I will go further; it is not even to make him good. These are things that accompany salvation; and when the church performs her true task she does incidentally educate men and give them knowledge and information, she does bring them happiness, she does make them good and better than they were. But my point is that those are not her primary objectives. Her primary purpose is not any of these; it is rather to put man into the right relationship with God, to reconcile man to God.¹⁰⁷

A primary motivation for Lloyd-Jones to deliver his lectures, that would become *Preaching and Preachers*, is rooted in the glory of his definition of preaching. He began the lectures stating, "to me the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called."¹⁰⁸ That was not hyperbole. He believed that before he became a preacher, and when he had retired from preaching. For his entire ministry, he looked on the world and the church with a diagnostician's eye. And his diagnosis remained the same. The greatest need in the

¹⁰⁵Lloyd-Jones, *Romans: An Exposition of Chapter 1*, 218.

¹⁰⁶Lloyd-Jones, *Preaching and Preachers*, 40.

¹⁰⁷Ibid., 30.

¹⁰⁸Ibid., 9.

church and the world is true preaching.¹⁰⁹ Yet, before one can go about the task, one must be absolutely clear on what the task is. A preacher's task is to take the glorious gospel "logic" of redemption and set it on "fire" by the Spirit in the church.

¹⁰⁹Ibid.

CHAPTER 5

THE MEDICAL APPROACH: PREACHING IN GENERAL

The previous chapter sought to demonstrate the first principles that shaped Lloyd-Jones' understanding of preaching. The purpose of this chapter is to broaden the discussion to show how other key principles from his medical training shaped his homiletical practice. Lord Horder believed that medical training, or any skill acquisition, could be broken down into principles and practice. This chapter examines the principles.¹ One of the central principles of Lloyd-Jones' medical training was that, in any intellectual endeavor, one should always move from the general to the particular. The next two chapters follow that pattern. This chapter focuses on general principles and the next chapter focuses on the particular practices. The central question this chapter seeks to answer is: How did Martyn Lloyd-Jones' medical training shape his preaching in general? I examine the broad contours of his ministry through the lens of several key principles central to his medical training and show how they impacted his ministry, demonstrating that the basic educational and methodological presuppositions that were foundational to his medical training provided him the basic methodological presuppositions that were foundational to his ministry.

A Man of Sorrows

Fundamental to Lord Horder's conception of the role of medicine in general

¹It might be helpful to refer to table A1 and table A2 on pp. 187 and 188.

and the role of a physician in particular was that the doctor and patient relationship “is the very soul of medicine.”² The doctor’s ultimate motivation must always be the true and total health of the patient. Horder’s vision was that the doctor is to be a “guide, philosopher and friend” for the patient, helping to lead him into a life of full human flourishing.³ For this aim to be achieved, the doctor must be familiar with the routine, the environment, and the habits of his patient.⁴ Given that the doctor would spend the vast majority of his time in his consulting room and hospital wards, this could prove quite difficult. But this notion was central to Lloyd-Jones’ conception of the doctor’s role.

Speaking nearly half a century after his medical training, and commenting on the astonishing changes in medicine over the previous forty years, Lloyd-Jones notes that he is old enough to remember the old idea of a doctor. The doctor was to be a “ guide, philosopher, and friend,” a general practitioner who knew of every member of the patient’s family and the family history. Even though he doesn’t attribute the quote to Horder, it is Horder’s conception of a doctor verbatim.⁵ Likewise, again speaking to the Christian Medical Fellowship in 1953, he lays it down as a basic medical dictum, a principle to which he assumes all in the audience would agree, that “the rule for our action must always be that which is best for the patient.”⁶ Sympathy for the patient should be the supreme motivation for the doctor.

Just as the doctor is to be primarily motivated by compassion for and should

²Thomas Mervyn Horder, *The Little Genius: A Memoir of the First Lord Horder* (London: Duckworth, 1966), 56.

³Thomas Jeeves Horder, *Fifty Years of Medicine* (London: Duckworth, 1953), 21.

⁴Ibid.

⁵D. Martyn Lloyd-Jones, MLJ Recording Trust: Audio File: “The Role of Medicine in Society” (1973).

⁶D. Martyn Lloyd-Jones, *The Doctor Himself and the Human Condition* (London: Christian Medical Fellowship, 1982), 9.

seek the full flourishing of the patient, so, too, the minister must be concerned for the members of his congregation. Sympathy and concern for the people should be the primary motivation for ministry. This sympathy should manifest itself evangelistically with a focus on the lost, and ecclesiastically with a focus on building up the church. Furthermore, this sympathy is not some vague, indiscriminate, sentimental feeling. As Lord Horder would say, it must be “intelligent sympathy.”⁷ Even though his calling is to be friend and philosopher to the patient, the patient is sick and in trouble. The weight and gravity of the task and the nature of the condition means that he must never be trivial or flippant. Life is at stake. He must never be jovial or jocular with the patient, for the situation is too desperate. For the doctor, physical health is at stake. For the minister, eternal health is at stake.

Lloyd-Jones believed that this sympathy for the ultimate good of the patient should shape the motivation for the minister. This sympathy would be inevitable if one had a true conception of the reality of the world and a true conception of the reality of man in sin. He would say,

When I was a young man, I always disliked the kind of preacher or evangelist who seemed to be jovial and happy. ‘Come and join us,’ he would say. ‘Come into this, this is marvelous.’ I knew it was not true. The man who always appealed to me was the man who told me the truth about life and about myself. I liked him because he spoke the truth, and then I discovered that he was also being scriptural.⁸

Lloyd-Jones believed that if one truly saw the world as it was, it would create a deep sense of sympathy and sorrow. From his earliest days preaching, he stated, “the people who have pondered and thought about life most deeply have generally been sad.”⁹ He

⁷Thomas Jeeves Horder, “The Aims and Methods of Health Education,” *The British Medical Journal* (October, 26, 1926), 168.

⁸D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 12, Christian Conduct* (Edinburgh: Banner of Truth, 2000), 396.

⁹D. Martyn Lloyd-Jones, *Evangelistic Sermons at Aberavon* (Edinburgh: Banner of Truth, 1983), 162.

believed this sorrow was the fundamental theme of the wisdom literature.¹⁰ He would often ask his congregation,

Have you noticed that our greatest poets are pessimists? Wordsworth tells us that he has been listening to the ‘still, sad music of humanity.’ Of course, if you are flitting about from dance hall to dance hall and cinema to cinema you will not hear it, because there is such a clatter and a noise that you cannot hear it; but the poet sits, listens, and meditates, and what does he hear?—Isn’t life wonderful?—No, what he hears is the ‘still, sad music of humanity.’ ‘Life is real, life is earnest.’ It is not a giddy round of pleasure after pleasure. There is no hope found in this life and in this world.¹¹

Lloyd-Jones believed the world’s most profound thinkers were all “invariably pessimists.” For, “Why is it that the greatest works of Shakespeare are his tragedies? Why is it that all religions, apart from the Christian faith, are profoundly and ultimately pessimistic? They have no hope for man in this world.”¹² He believed that people instinctively know this—they just refuse to face it. He saw this as the fundamental motivation for the “pleasure mania” that was raging through Britain during the 1960s and 1970s. The “most pathetic indication and example of this” is the way in which “these poor, modern, young adolescents indulge in frenzies of screaming . . . I am sorry for people who manifest such emotions because I think the explanation is that it is all due to a lack of emotional satisfaction.”¹³ Their actions should be heard as cries for satisfaction. But the tragedy is that they are crying for something that they will never find apart from Christ. When they run to alcohol and drugs, what are they after? They are seeking emotional satisfaction and some tonic for the tragic nature of life.¹⁴

¹⁰Ibid.

¹¹D. Martyn Lloyd-Jones, *God's Way of Reconciliation: An Exposition of Ephesians 2* (Grand Rapids: Baker Books, 1972), 171.

¹²Ibid.

¹³D. Martyn Lloyd-Jones, *Living Water: Studies in John 4* (Wheaton, IL: Crossway, 2009), 360.

¹⁴This is the central point of the entire sermon, Lloyd-Jones, *Living Water*, 352-62.

Lloyd-Jones believed this ministerial sympathy should be the inevitable deduction from thinking clearly about the reality of the situation of this world. It also should be an inevitable deduction from thinking clearly about the reality of a sinner's situation in regard to the next world. Lloyd-Jones believed that a true conception of man's plight in sin will produce ministerial sympathy. From his earliest sermons he would challenge his congregation,

If one truly believes that the masses are outside Christ, outside the Church, in godlessness and irreligion, and in a terrible state of sin. Then one must ask himself: Are we concerned about them? Does their condition burden us? Have we a missionary sense with regard to our fellow citizens in this country? Does the condition of the benighted masses in other lands weigh upon us at all? Are we concerned about the missionary enterprise? Do we think about these things, do they burden us, do we pray to God about them? Are we asking, 'What can I do, how can I help, what contribution can I make?' If we are not, there is only one explanation—we have never realised the truth about people who are in a state of sin.¹⁵

This concern and burden for their true condition will have a profound impact on the manner by which a minister goes about his task. He will follow Paul's example:

This is how Paul entered the pulpit—conscious that he was about to address immortal souls; aware of the terrible nature of sin; knowing the love of God in Christ. The great responsibility! The fear that he might in some way stand between the people and the message! No self-confidence whatsoever—none at all! He was especially concerned to ensure that his preaching might be 'in demonstration of the Spirit and of power,' and he knew that this could only happen as long as he himself was out of sight, and was dependent upon the power of the Holy Ghost.¹⁶

This is why Lloyd-Jones was against the jocular and easy familiarity ethos that marked much of modern worship music and preaching. He felt the method and manner was a contradiction of the fundamental motivation and message. In relating to his congregation the dangers of the modern, American style "song-leader," he told of a time in which he was at a tent revival and the song leader jumped into the pulpit, cracked a joke, and then looking at the band said, "Let it rip...and I didn't mean the tent of course!" This anecdote

¹⁵Lloyd-Jones, *God's Way of Reconciliation*, 10-11.

¹⁶D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 1, The Gospel of God* (Edinburgh: The Banner of Truth, 1985), 214-15.

produced a considerable amount of laughter among the Westminster congregation, to which Lloyd-Jones responded, “Yes, well all right, you laugh at this but this is something we should weep at—they were singing hymns of praise unto God, hymns of worship and adoration; That joking and jocularly that is the type of thing that happens in the drunken orgies!”¹⁷ The joking, jocular manner hindered the church’s true task, which is a living encounter with God through worship and preaching. The easy familiarity and the entertainment ethos that was so characteristic of the modern song-leader could only be popular in a milieu that exalted entertainment over worship and revelry over reverence. It could only be popular if the preacher lost his grip on the fundamental motivation for his calling and the fundamental situation of the congregation. The preacher is to be a man of sorrows, and the ultimate motivation for his ministerial labor should be a deep-seated sympathy for those around him. Just as the doctor is to be a man of sorrows, so, too, the minister.

Patient Classification

If the ultimate motivation for ministry is sympathy for the patient, one of the first general steps in diagnosis is to broadly classify the patient.¹⁸ A doctor must quickly determine what general medical category the patient would fit. For preaching, Lloyd-Jones believed that there were only two categories of patients: believers and unbelievers. Each category had different needs. It was his settled habit to primarily address believers on Sunday morning and unbelievers on Sunday evening.¹⁹

¹⁷Quote taken from my transcription of an unpublished sermon from November 29, 1959. Audio file, *True Melody*, from the MLJ Recording Trust: Audio File, 4157. The context of this sermon is important here. This was part of a larger series on Eph. 5:18-21, where he was focusing on the text, “Be not drunk with wine, but be filled with the Spirit.”

¹⁸Lloyd-Jones, *The Doctor Himself*, 49.

¹⁹Understanding this distinction is vital for understanding Lloyd-Jones’ ministry in general and preaching in particular. See Iain H. Murray, *Lloyd-Jones: Messenger of Grace* (Edinburgh: The Banner of Truth, 2008), 55-84.

Evangelistic Preaching

For the unbelievers, the first great need was to have their minds humbled by the truth. Before he would or could address any of the specifics in their lives, they must first be brought face to face with the great scriptural doctrines of the holiness of God, the sinfulness of man, and the necessity of the mediation of Christ.²⁰ J.I. Packer notes that the central aim of Lloyd-Jones' evangelistic preaching was making the unbeliever see the reality of the classic three R's of the reformation: ruin, redemption, and regeneration.²¹ Lloyd-Jones believed that the primary aim in all true evangelistic preaching must be to "drive men from all hope in themselves, and the scriptural means to that end is the proclamation of the truth about God and his holy law."²² This is because the "trouble is that we all by nature refuse to face honestly the problem of ourselves and our own inner nature."²³ The first great necessity of evangelistic preaching was to get men to honestly face themselves. For, if they go wrong with these essential first principles, then they will inevitably be wrong everywhere else.

It is at this point that the preacher's task is easier than the doctor's. Before the doctor can begin his actual diagnosis of the patient he must have an intensive and extensive history of the patient. Here's how he describes the difference:

That is why I have always said that a preacher of the Gospel, unlike a medical doctor, never needs to know the details about his people. If you are a medical doctor, it is very important that you know something about your patient. You want his history. You want to know what exactly is the trouble. You ask, "Where is the

²⁰It must be noted that evangelistic preaching occupied a central place in Lloyd-Jones' preaching. He saw himself primarily as an evangelist. Mrs. Lloyd-Jones once, upon overhearing some men discussing her husband's ministry, remarked, "No one will ever understand my husband until they realise that he is first of all a man of prayer and then, an evangelist!" For further elaboration, see Iain H. Murray, *D. Martyn Lloyd-Jones: The Fight of Faith, 1939-1981* (Carlisle, PA: The Banner of Truth, 1990), 322-43).

²¹James Packer, "A Kind of Puritan," in *Chosen by God*, ed. Christopher Catherwood (Westchester, IL: Crossway, 1996), 44.

²²Murray, *D. Martyn Lloyd-Jones: The Fight of Faith*, 324.

²³D. Martyn Lloyd-Jones, *Old Testament Evangelistic Sermons* (Carlisle, PA: The Banner of Truth, 1995), 74.

pain?” So the sick person states his case, and you ask your questions and get all the details. Then you say, “I wonder whether this is hereditary?” So you want to know the family history. You cannot make a true diagnosis without going into these things very thoroughly. You ask about the father and mother. Are they still alive, or what did they die of? And sometimes you go back to the grandparents. Then you ask, “Is this man working too hard? Is his illness caused by the stress of modern life? Is it the anxiety of his profession?” You must know all these things because you cannot make an accurate diagnosis without them.

But the work of a preacher is altogether different. None of those things matter at all. Here we are not so much interested in symptoms as in the disease. And we are concerned not with diseases but with one disease. There is only one disease spiritually, and it is sin. It does not matter what a man is. It does not matter whether he has a gigantic intellect or whether he is an ignoramus. That does not make the slightest difference. I do not know you individually, but I know that you are a sinner. You are a sinner, and I am a sinner—we are all sinners.²⁴

Knowledge of the root cause of the problem, the actual disease, gave the preacher a distinct advantage over the doctor. The preacher need not worry with the symptoms of the manifestations of sin in the people’s lives. His primary goal and objective is to target and treat the larger disease.

Lloyd-Jones’ diagnosis of the “patients” can be seen in the broad themes of his evangelistic preaching. In his early evangelistic sermons he was preaching to an audience in Wales where everyone assumed they were Christian. The theme running through all of his early evangelistic sermons could be described as “the almost Christian.” He is addressing and attacking the fatal blunder of assuming that one is a Christian without properly testing and examining oneself to know for sure. He assumes they know what a Christian is, but the question is: are they really one? The treatment prescribed is a thorough self-examination. His early sermons are filled with thoroughly penetrating and piercing questions and applications.²⁵

²⁴D. Martyn Lloyd-Jones, *Authentic Christianity: Studies in the Book of Acts*, Vol. 1 (Wheaton, IL: Crossway, 2000), 196-97.

²⁵This can be seen in every sermon in Lloyd-Jones, *Evangelistic Sermons at Aberavon*, but for a powerful example see p. 47.

By the time he preached his final evangelistic series on the book of Acts, the diagnosis has changed slightly. He diagnosed London in the 1960s as suffering from confusion over what Christianity is. No longer is the central question: am I a Christian? Now the central question is what is Christianity? In essence, he has to take one step back from the early evangelistic preaching and must now make clear what a Christian is before he can press upon the people to examine themselves and determine if they really are one.

Edification Preaching

Christian believers constitute the second class of “patients.” The great need for this group is to grow in grace. This growth was accomplished by the clear apprehension and appropriate application of doctrine. He held that “the way of sanctification is, first and foremost, a full realization of the biblical doctrines.”²⁶ Once the first principles of Christian doctrine are realized, then, and only then, can they be properly applied to the particulars of one’s life. Doctrinal clarity must precede personal application. And, personal application must spring from doctrinal clarity. He stated,

It is to the extent that we grasp the truth of the doctrine that the desire to be holy is created within us. If I really believe that while I was ‘dead in trespasses and sins’ God quickened me, sent His Son into the world to die for me and for my sins that I might be saved from hell, and might be saved for heaven—if I really believe that, I *must* say, ‘Love so amazing, so divine, demands my soul, my life, my all.’ It is logic, and it *demands* my soul, my life, my all. I cannot resist such logic—I must!²⁷

For the Christian, sanctification is the process of undeniable, irresistible logic. It is the living out of the inevitable deductions drawn from the great doctrinal realities. He stated,

I sometimes think that the whole secret of the Christian life is to know how to use the word ‘Therefore.’ The Christian life is in many ways a matter of logic, a matter of deduction. The Christians who have shined most brightly throughout the centuries have always been those who have been able to use this ‘Therefore.’ Correspondingly most failures in the Christian life are to be traced to an inability to

²⁶D. Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids: Baker Books, 2000), 21.

²⁷*Ibid.*

use this word, and to deduce what we should and what we ought, from this great doctrine we have been studying.²⁸

The primary aim of all of his preaching to believers was just that, to teach them how to use the word “therefore.” There is a remarkable continuity running through all of his Sunday morning sermons. For example, in his sermon series on the Sermon on the Mount, his diagnosis is that the most obvious feature of the church today is its superficiality.²⁹ This superficiality is a result of two great shortcomings: A defective view of sin and the defective understanding of the nature of true Christian joy. These two shortcomings always work in tandem. A shallow notion of sin produces shallow experiences of joy. His statement, “The more I try to live this Christian life and the more I read the New Testament, the more convinced I am that the trouble with most of us is that we have never truly realized what it is to be a Christian” could be seen as a concise summary of the aim of all of his preaching for edification.³⁰

Perhaps the best way to illustrate the way he would seek to diagnose the condition of his hearers is to compare the broad themes and fundamental emphases of his two great Sunday morning series on the epistle to the Ephesians and the first four chapters of the gospel of John. Lloyd-Jones began his Ephesians series on October 3, 1954. It would continue until July 8, 1962. He would preach a total of 261 sermons on the epistle.³¹ Lloyd-Jones believed that the “1950’s and the early 1960’s witnessed the greatest degree of change in the Christian world during the twentieth century, a change

²⁸D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 5, Assurance* (Edinburgh: Banner of Truth, 1998), 1-2.

²⁹D. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount* (Grand Rapids: Eerdmans, 1976), 46.

³⁰D. Martyn Lloyd-Jones, *The Assurance of Our Salvation: Exploring the Depth of Jesus’ Prayer for His Own: Studies in John 17* (Wheaton, IL: Crossway, 2000), 207.

³¹The numerical breakdown of sermons per chapter are as follows: 38 sermons on chap. 1; 37 sermons on chap. 2; 24 sermons on chap. 3; 45 sermons on chap. 4; 35 sermons on chap. 5, and 82 sermons on chap. 6.

which was to affect both the churches in general and evangelicalism in particular.”³² The church in post-war Britain was reeling. It was commonly assumed that if the church was going to stay relevant in the atomic age, then drastic changes needed to be made in both the message and the methodology. The great question was: How was the church to reach modern man? In this tumultuous season, Lloyd-Jones diagnosed the situation and thought the most urgent need for the church was to come to a true understanding of who she really is. Over and over he would say things like “It seems to me, more and more, that all our troubles really come from our failure to realise the truth about ourselves and our position as Christians.”³³ This extended passage is representative of the entire series:

Through him, we both have access—access!—by one Spirit, unto the Father.’ Our chief trouble, and the whole trouble with the Church, is that we do not realise the meaning of a statement like this. Were we to do so the Christian Church would be revolutionised. Were we to do so we should be lost in ‘wonder, love and praise.’ We should realise that the most marvelous, wonderful thing that can ever happen to anybody in this world is simply his becoming a Christian. If only every Church member, every Christian in the Church, realised the truth of this statement, the Church would be so different that we should scarcely recognise her. But oh, how different is the Church from what we find here! How many think of Christianity and of the Christian Church simply as a place which they attend now and again, and that perhaps in a perfunctory manner, hesitating, and doubtful whether they will or not, and as a matter of duty; or as a place in which they may exercise certain gifts that they have, and be busy—a kind of club, an institution, a human society. What a contrast to what we have here! This is Christianity, this is what makes one a Christian. The Christian Church really consists of people who realise that this is the whole object and purpose of everything—access by one Spirit unto the Father. We must meditate upon this, we must pause with this, we must look into it and we must take time to do so; for, as I shall try to show you, we find gathered together in this one verse the most stupendous things that we can ever be told or can ever realise about ourselves.³⁴

He would hold practically every phrase in the epistle before the congregation and say the primary trouble with the Christian church is that we do not realize the full meaning,

³²Murray, *D. Martyn Lloyd-Jones: The Fight of Faith*, 297.

³³D. Martyn Lloyd-Jones, *God's Way of Reconciliation: An Exposition of Ephesians 2* (Grand Rapids: Baker Books, 1972), 141; 291, 302, 303, 312, 330, 339, 347.

³⁴Lloyd-Jones, *God's Way of Reconciliation*, 245-46.

significance, and implications of this great truth. His treatment was to pause and meditate and to seek to work every phrase into his congregation's consciousness.

Lloyd-Jones believed that in so doing he was following the basic method of every New Testament epistle. He argued, "you can sum up the argument of every letter by putting it like this: what all the writers are saying, in effect, is, 'If you only realised who and what you are, you would have gone eighty percent of the way to being a complete victor over everything that assails you.'"³⁵ Lloyd-Jones believed the first great need of the church was to realize who she was in Christ. That is the central point of all 261 sermons on Ephesians.

But that was not the only need. By the mid-1960s the diagnosis changed slightly. Lloyd-Jones began his sermon series on the Gospel of John on October 7, 1962. His aim was not to preach sequentially through the book like he did Ephesians, but to take up the major themes and show how they relate to the needs of the day. He preached on John till his retirement, preaching his last sermon (the 185th of the series) on John 4:28-30, on February 25, 1968. The great theme of these sermons is not a realization of what is true for the believer in Christ, but rather an experience of that truth. He preached 40 sermons on John 1:16, "and of His fullness have all we received, and grace for grace." Yet, all 185 sermons could be considered an exposition of the phrase *of his fullness have all we received*. The 40 sermons on John 1:16 make plain what His fullness is, and all of the following sermons center around the notion of how the congregation can experience that fullness for themselves. Here the major theme is not realizing what is true of a Christian, but experiencing the fullness of what is true of a Christian.

Just as the doctor must first accurately assess the condition of his patient, so, too, must the minister accurately assess the spiritual condition of his congregation. It was

³⁵Ibid., 208.

his diagnosis of their spiritual needs that gave shape to the fundamental themes that would dominate his preaching. He warned young preachers who sought to model themselves after him,

Now, of course, every preacher wished that every time he preached he had before him people who knew their Bibles from cover to cover, and had read all the theology, and were well versed in the Puritans. Here they are, they are ready for it! But it is seldom one gets a congregation like that, and if a preacher does not preach to the congregation that is in front of him, he had better go out of the pulpit. If I do not make my message clear to people as they are, I am a very bad preacher. I may say, 'But they ought not to be like that,' but the moment I say that, I am being a bad preacher. It is my business to improve them, and if I do not start with them as they are, I will never help them.³⁶

From the General to the Particular

Lloyd-Jones' diagnostic cast of mind not only shaped the central emphasis of his sermon series, it also shaped their logical structure. Again, a foundational principle of Lloyd-Jones' medical training was that one should always move from the general to the particular. This movement would shape how he would shape entire sermon series. As usual, he saw the apostle Paul as a model:

Are you not moved to admiration at the wonderful way in which this apostle is able to deploy a great argument? His epistles always remind me of a great advocate. He starts by giving a general outline of his case, and the arguments he is going to employ. Then he works each one out in detail; and having done so, he sums it all up and repeats the original contention.³⁷

Interesting enough, this was also Lord Horder's basic methodology, which he taught Lloyd-Jones to employ when handling any intellectual subject. And it would be the basic logical structure that his sermon series would follow. He always began with a general focus on the whole, then he worked out each component in detail, and then concluded

³⁶Lloyd-Jones, *Romans: An Exposition of Chapter 12*, 90.

³⁷D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapters 3.20-4.25, Atonement and Justification* (Edinburgh: Banner of Truth, 1980), 160.

with a summary of his original argument. His basic movement was always from the general to the particular with a summary at the end.

His sermon series on the Sermon on the Mount perfectly illustrates this movement. He began the series reminding the congregation that, “It is a wise rule in the examination of any teaching to proceed from the general to the particular.”³⁸ His first three sermons are general in nature aimed at orienting the congregation to why they should study the sermon. They are dedicated to establishing the basic principles that will govern their interpretation and application of the text. The first sermon seeks to answer the questions: “For whom is the Sermon on the Mount intended? To whom does it apply? What is really the purpose of this Sermon? What is its relevance?”³⁹ As well as, why should they study it? And why should they try and live it?⁴⁰ The second sermon provides a general overview and analysis of the Sermon on the Mount as a whole. Not surprisingly, the Sermon on the Mount also follows the basic pattern of moving from the general to the particular. The Beatitudes, 5:3-16, offer a general description of the character of a Christian. While the rest of the sermon, 5:17-7:29, deals with three important particulars of Christian living: first, the Christian’s relationship to the law’s demands (5:17-48); second, the Christian as he lives in the presence of God (Chapter 6); and third, the Christian as he lives under the judgment of God (Chapter 7).⁴¹ The third sermon begins the movement into the Beatitudes, but before one can move into a detailed examination of each Beatitude, Lloyd-Jones lays down general propositions and controlling principles for understanding them as a whole. It is only after these general

³⁸Lloyd-Jones, *Studies in the Sermon on the Mount*, 5.

³⁹*Ibid.*, 9.

⁴⁰*Ibid.*, 12.

⁴¹*Ibid.*, 18.

considerations are firmly in place and made clear that Lloyd-Jones feels the freedom to move into the details of the text.

This basic logical structure can also be seen in the shape of smaller expositional series as well. His seven sermons on Ephesians 5:18-20 clearly illustrate this movement, as well as several other components of his diagnostic methodology.⁴² He believed that the key theme of this passage is living the Spirit-filled life. He begins his exposition of Ephesians 5:18-20 by reminding the congregation that Paul is working out the implications of the doctrines in the earlier chapters. He believed the Pauline method, just as Lord Horder's method, was to always begin with first principles and then move to particulars. Doctrines are the first principles and the applications are the particulars. He says, Paul "never approaches any practical problem in Christian living immediately or directly: he always does so in a doctrinal manner."⁴³ For Lloyd-Jones, to deal with practical problems before one is clear on fundamental principles leads to disastrous consequences. Accordingly, the Apostle proceeds to show how the Spirit-filled life will manifest itself in the practical areas of Christian living in 5:19-6:9. Yet, before one can understand the ramifications, one must be clear on the first principles: the doctrine. To help the congregation gain doctrinal clarity, Lloyd-Jones preached three sermons on 5:18, in which he seeks to demonstrate exactly what the Apostle means by his command to "be filled with the Spirit." Here again, one sees his diagnostic method at work. One was to always move from the general to the particular. In this sermon series the first three sermons are of a general, introductory nature and the final four are particular applications

⁴²Even though Lloyd-Jones begins a new series of sermons with these verses, he sees an organic unity to what preceded.

⁴³D. Martyn Lloyd-Jones, *Life in the Spirit in Marriage, Home, & Work* (Grand Rapids: Baker Books, 1973), 11.

of the general principles established. The basic structure of the passage, as it is demonstrated in his sermons, is as follows.⁴⁴

And be not drunk with wine, wherein is excess; (sermons 1 and 2)

but be filled with the Spirit; (sermon 3)

Speaking to yourselves in psalms and hymns and spiritual songs (sermon 4)

Singing and making melody in your heart (sermon 5)

to the Lord; (sermon 6)

Giving thanks always for all things (sermon 7)

unto God and

the Father

in the name of our Lord Jesus Christ⁴⁵

Sermons 1 and 2 establish the general illustration that will control all of the subsequent exegesis. Sermon 3 seeks to make the main point of the passage clear. Sermons 4 and 5 offer what he understands as two balancing applications of the principle established in sermon 3. Sermons 6 and 7 offer two key tests by which one can examine oneself to see if one is living out the controlling principle of sermon 3. One can see from this structure that Lloyd-Jones organizes his series primarily on what he sees as the logical progression of the passage.

Skilled Questioning

The movement from the general to the particular was not the only basic logical organizing principle Lloyd-Jones used to shape his sermon series. Lord Horder's primary

⁴⁴It should be noted that this structure can only really be discerned in hindsight. Lloyd-Jones was, in essence, exegeting on the fly, in that he never laid out the structure of his sermon series in advance. Thus, he did not set out in advance to structure his messages in this manner. He developed the structure as he went along.

⁴⁵Lloyd-Jones always preached from the Authorized (King James) version.

didactic device was the skilled implementation of rhetorical questions. And one of his primary aims in his teaching was for his students to learn the art of asking the right questions. Often Lloyd-Jones would shape entire sermons and entire sermon series around rhetorical questions. To illustrate this one can look at his first five sermons on Ephesians 2:1-3. These are the sermons that lay the groundwork for his famous “But God” sermon, and they illustrate how he used controlling questions to shape and propel forward an entire series.

The first sermon, as one would expect, deals with matters of a general nature. Here he lays down the essential principles that are needed to understand the whole chapter. Not surprisingly, he sees Paul’s method as also moving from the general to the particular. He argues that the central theme of chapter one is the great and glorious general idea of everything being reunited in Christ and the power of God which brings that to pass.⁴⁶ Thus, “The purpose of chapter one was to make a grand general statement. But he never stops at that. He now says, in effect: Let us go on and see in actual practice what God has done.”⁴⁷ In the second chapter the apostle moves to fill in the particulars, and he “tells us in detail how *the Jews and the Gentiles have been made one*, how God has succeeded in reuniting in Christ these utterly opposed elements.”⁴⁸ Then, in sermons two through five, he seeks to answer the central question: *What is true of man in sin?*

Sermon two asks: *What is man’s state in sin? His condition?* The rest of the sermon is an answer to that question. He argues that man’s condition is that he is dead in his trespasses and sins. His life has become a living death.⁴⁹ He is ignorant of spiritual things and of the spiritual life. He does not share in the life of God and his life is not

⁴⁶Lloyd-Jones, *God’s Way of Reconciliation*, 6.

⁴⁷Ibid.

⁴⁸Ibid.

⁴⁹Ibid., 18.

blessed by God and therefore is miserable. Not only that, his mind is dominated and controlled by the mentality of the world, which is controlled by the devil. This leads naturally to the central question of sermon three: *Why is man in this condition?* The answer he gives is because man is a child of disobedience. He has denied his dependence upon God and he always seeks to assert his own self-sufficiency. He cannot obey God. He is not free. And this is true of all of us by our very nature.⁵⁰ If this is man's condition, this leads naturally to the controlling question of sermon four: *how then does this condition manifests itself?* The answer: it manifests itself in a life of trespasses and sins. Man's life in sin is a life chained to the lusts of the flesh and the mind, which, in turn, naturally gives rise to the central question of sermon five: *how is man's condition viewed by God?* Answer: we are all under the wrath of God.⁵¹ Where, then, does that leave us? At the beginning of his sixth sermon, and the first on 'but God,' Lloyd-Jones summarizes the position:

We must start with this doctrine. *What is true of man in sin?* What characterises man as he is in sin without the grace of God? We have already looked into this matter. Man is dead spiritually; he is governed by the devil, who operates through the mighty spiritual forces under his command, which in turn produce and control the mind and the outlook of the world. That is the position of man. And the result is that man, dominated by that evil power, lives a life of trespasses and sins; indeed he has been born in such a way, as the result of his descent from Adam, that his very nature is fallen. He starts with a polluted nature. And finally he is under the wrath of God. That is the apostle's statement in the first three verses.⁵²

Only now, six weeks later, once the congregation has a clear grasp on the answer to the question *what is true of man in sin*, they are ready to understand two of the most glorious words in all of Scripture, *But God*:

These two words, in and of themselves, in a sense contain the whole of the gospel. The gospel tells of what God has done, God's intervention; it is something that

⁵⁰Ibid., 25-35.

⁵¹Ibid., 36-47.

⁵²Ibid., 61.

comes entirely from outside us and displays to us that wondrous and amazing and astonishing work of God which the apostle goes on to describe and to define in the following verses.⁵³

The logical force of the entire sermon series is compelled forward by his relentless asking and thorough answering of key rhetorical questions.

Lloyd-Jones believed that in the logical shaping of his sermon series he was following the pattern set by the apostle Paul, for Paul was not literary but logical. He always reasoned from step to step. His “essential method is this reasoning method.” Paul reasons, he alleges, he proves, he demonstrates, for “order and logic are his great characteristics.”⁵⁴ The same could be said of Lloyd-Jones, order and logic were his great characteristics.

Balance as True Health

Another foundational principle for Lord Horder and all of the physicians at Saint Bartholomew’s Hospital was the belief that balance was the fundamental characteristic of true health. Disease was produced by imbalances of various kinds. This was a basic operating first principle. Lloyd-Jones would see this principle in operation everywhere.

He saw it as central to the very nature of God Himself, maintaining that God’s glory consisted in the balancing of His attributes and perfections, for, “everything in God is loving. Everything in God is just and righteous altogether, always. We must always preserve in our thinking the perfection of balance that is in God Himself.”⁵⁵ Furthermore, Lloyd-Jones believed that God had worked this pattern into the very fabric of the universe, and balance is one of his favorite sermon analogies. For example, healthy

⁵³Ibid., 59.

⁵⁴Lloyd-Jones, *Romans: An Exposition of Chapter 1*, 257.

⁵⁵D. Martyn Lloyd-Jones, *God the Father, God the Son* (Wheaton, IL: Crossway Books, 1996), 78.

balance is central to healthy and productive land:

In modern scientific farming they have discovered this principle increasingly. If you want to obtain the best crops out of your land it will pay you to make a scientific analysis of your soil. You take a specimen of the soil and send it to the laboratory, and they will tell you whether it is too acid or whether it is too alkaline. You then have to treat it according to the analysis. If you put lime into land that is already too alkaline you will ruin your yield. But if your land is acid, then it needs more alkali. But it is interesting to learn that as you go on with that process you may find that the soil seems to have changed its character altogether. So you cannot say that, because the first specimen was acid, your land will need alkali forever and ever. You may well reach a point at which it has become too alkaline; and you will then have to give it acid. You appear to be contradicting yourself, but actually you are simply being intelligent. You realize that you are dealing with living processes in the soil and not static inorganic material, and that therefore you have to treat it as it is at any given time. The same applies to the human frame and constitution. You can so correct over-acidity in your constitution that you produce a new disease called alkalosis. You have become too alkaline and you may have to take some acid to redress the balance.⁵⁶

This concept was central to physical health, for,

physically it is important to determine the right amount of time and attention to give to the mind and to the body. Neglect your body and eventually your mind will not function so well. Or take the question of diet which is so popular today. It is important to have a balanced diet—not too much of any one ingredient, but all ingredients in the right proportions—if you want to be really healthy.⁵⁷

Likewise, the concept was central to a well-ordered society since “the same balance holds good in other directions. When you are defending your country, you must know how much to put into your army, how much into your navy, how much into your air-force; and the need for constant change must be kept in view. But you must always maintain an over-all balance between the various services.”⁵⁸

Furthermore, he saw balance as one of the chief illustrations and proofs of the glory of the gospel and the uniqueness of the Bible. For one could not read the Bible

⁵⁶D. Martyn Lloyd-Jones, *The Unsearchable Riches of Christ: An Exposition of Ephesians 3* (Grand Rapids: Baker Book House, 1972), 268.

⁵⁷D. Martyn Lloyd-Jones, *The Christian Warfare: An Exposition of Ephesians 6:10–13* (Edinburgh: Banner of Truth, 1976), 158.

⁵⁸Ibid.

without being

impressed by the perfect balance of the Scripture, by this complete fairness. In that respect, of course, Scripture is unique. There is nothing in the world's literature which is in any way comparable to it. And in the Bible everywhere, from beginning to end, the balance is maintained perfectly. We have seen it already in the case of wives and husbands, and also in the case of parents and children. It can never be said that the Scripture is unfair; its balance, its fairness, its equity is one of its most striking and glorious features.⁵⁹

He believed that the "Scriptures are always characterized by balance."⁶⁰ If one were to make an analysis of any one of the New Testament Epistles, they would find that they always deal with the total man, his head, heart, and will. And, the "regularity with which this occurs is very striking. It is the great characteristic of the biblical teaching. Every side and aspect and part of man is catered for. So if we are lacking in this balance we do not conform to the biblical pattern."⁶¹

Similarly, balance was central to a healthy soul.⁶² Lloyd-Jones believed that God had designed man so that healthy Christian living was the balancing of the mind, the emotions, and the will. The "Christian life can be compared to a three-legged stool. The three legs have to be of the same length if you are to keep your balance and to sit comfortably."⁶³ The three legs were one's mind, emotions, and will. And he believed that the production of true balance between the three was the great glory of the gospel. For, "There is nothing more marvelous, I repeat, about this salvation than its perfect balance."⁶⁴

If a Christian is experiencing this lack of balance then he is unwittingly

⁵⁹D. Martyn Lloyd-Jones, *Life in the Spirit in Marriage, Home and Work*, 359.

⁶⁰Lloyd-Jones, *The Christian Warfare*, 158-59.

⁶¹Ibid.

⁶²Lloyd-Jones, *The Unsearchable Riches of Christ*, 268.

⁶³Lloyd-Jones, *The Christian Warfare*, 156

⁶⁴Ibid., 161.

bringing the Gospel and the character of God Himself into disrepute because, “God’s purpose in the Gospel is to produce new men, made in the image of Christ. A new humanity that is marked by having the balance that His Word shows between the mind, the heart, and the will.”⁶⁵ He, therefore, believed that maintaining this balance was the central task for maintaining one’s spiritual health. The “great characteristic of Christian men and women is always moderation. They are never at any extreme.”⁶⁶ This would be a controlling principle for how he viewed all aspects of the Christian life. Yet, this can be broken down further. Balance was also essential to health in each sub-category. Intellectual balance is the key to mental health. Emotional balance is the key to emotional health. And volitional balance is key for healthy living.

For example, balance is the central aspect of a healthy emotional life. This can be illustrated in Romans, where “Paul gives us a remarkable picture of the Christian. The Christian is one who combines eagerness and patience. He is perfectly balanced. He is not erratic but his life displays a wonderful balance.”⁶⁷ This wonderful balance keeps one from erring on the side of glibness or despair. It helps one to balance the twin emotions of true spiritual joy and true humility.⁶⁸

Not only was balance a key ingredient for healthy emotions, it was also foundational for a healthy mind. He believed the plague of dead orthodoxy was an imbalanced hold on certain doctrines:

The next thing I would emphasize is, again under this heading of defective orthodoxy, still taking it mainly from the standpoint of the doctrines themselves. It is a lack of balance, a lack of true scriptural proportion in the understanding of the

⁶⁵Ibid., 160.

⁶⁶“Rigidity! Laxity! Both are wrong. Christians hold a balance in the middle.” Lloyd-Jones, *Romans: An Exposition of Chapter 12*, 90-95, 97.

⁶⁷Ibid., 114-115.

⁶⁸The is the central theme of the entire sermon in Lloyd-Jones, *Romans: An Exposition of Chapter 12*, 156-67.

doctrines, and the presentation of the doctrines that are absolutely essential to salvation. If we lack a balance in the scriptural proportion of doctrines we shall find ourselves becoming dry and arid and useless. As the Apostle Paul puts it, Knowledge puffeth up, but charity edifieth—builds up (1 Cor. 8:1). And there is nothing in which this is more likely to take place than in a lack of balance with respect to doctrines—in an excessive emphasis on certain aspects of truth, so that they monopolise the whole of our attention.⁶⁹

He believed that “People who give the impression that theology is as dry as dust show either that they do not know their theology or that they are very bad teachers. There is no such thing as dry-as-dust theology. True theology always moves the heart.”⁷⁰

But the need for doctrinal balance is not simply in balancing the head and the heart. A healthy balance also holds the doctrines in their proper proportions. For, “There is nothing more dangerous than to exaggerate a part of truth into the whole of truth.”⁷¹

This is something one must remember when studying the end times. He would warn his congregation:

Beware of losing your balance with respect to this doctrine. Beware of becoming an exclusivist. There are some people who take it up as a study and it almost becomes an obsession to them so that they see nothing else in the Scriptures. I knew a man once who, when I first met him, was a theological student and was going to be a minister. His own conversion happened to take place when the preacher was preaching on the second coming, so he thought it was his duty to preach on that subject and on nothing else. And he did that until it was pointed out to him that he was losing the balance of the Scripture. So while it is good for us to read about those things, and it is our duty to do so, let us be careful to preserve a balance. Of course, the need for balance does not only apply to the doctrine of our Lord’s return, it applies to every doctrine.⁷²

He believed that every doctrine carried with it a danger. For example, one could become unbalanced in one’s view of the Trinity. There are those who over emphasize the Holy Spirit because they want power. He would confess that he knew this particular temptation

⁶⁹D. Martyn Lloyd-Jones, *Revival* (Westchester, IL: Crossway Books, 1987), 59.

⁷⁰*Ibid.*, 31.

⁷¹Lloyd-Jones, *Romans: An Exposition of Chapter 1*, 62.

⁷²D. Martyn Lloyd-Jones, *The Church and the Last Things* (Wheaton, IL: Crossway Books, 1998), 88-89.

personally.⁷³ His medical training taught him that there “is nothing more dangerous than to exaggerate a part of the truth into the whole of truth.”⁷⁴

Not only is the lack of biblical balance dangerous, it is diabolical. He believed that the Devil’s primary strategy to defeat Christians was to push them to lose the appropriate balance between their mind, their emotions and their will.⁷⁵ In his introduction to his series on the wiles of the Devil, he states:

In the next place, it is interesting to observe how the devil uses these three main lines of attack, and again a broad classification is possible. Firstly, he produces a lack of balance between these three aspects of our life; and secondly, taking them individually, he makes us give either too much or too little attention to each one of them.

We start with the first of the lines of attack—the wiles of the devil as they are displayed in producing a lack of balance in the Christian life as between the mind and the experience and the practice. There is no more frequent or fruitful manifestation of the wiles of the devil than this. Indeed, in dealing with the heresies and with apostasy and schism and the cults, we have seen that each is ultimately due to a one-sided emphasis somewhere or somehow. The cults thrive on the desire for experience. Many of the schisms have been due to a lack of balance in the matter of the mind and of the intellect. So the devil pays particular attention to this aspect; his desire is to produce imbalance.⁷⁶

Not only is this the Devil’s great desire, the power of sin lies here as well, “Sin is a robber. Sin always robs us of balance and judgment.”⁷⁷ This is sin’s fundamental power and how he would define a life lived “in the flesh.” For, “This condition of being ‘in the flesh’ means that the balance has gone. Formerly the spirit controlled everything, it kept the balance. Man in the right relationship to God functioned perfectly in his spirit,

⁷³Ibid., 62.

⁷⁴Ibid.

⁷⁵This is the central theme of sermons 11, 12, 13, 17, 19, 22, 23, and 25 in Lloyd-Jones, *The Christian Warfare*.

⁷⁶Lloyd-Jones, *The Christian Warfare*, 155, 158.

⁷⁷Lloyd-Jones, *True Happiness*, 140.

in his soul, in his body; the body was kept in its place.”⁷⁸ Now, following the Fall, this lack of balance is one of the main characteristics of life.⁷⁹

This notion of health as balance was essential for the spiritual health of every Christian. Yet, for the preacher, Lloyd-Jones believed that it affected every aspect of one’s ministry. For example, maintaining the proper balance between freedom and form were essential to both healthy praying and powerful preaching.⁸⁰ Balance in the pastor’s study was essential to pastoral health. In the preparation for sermons one must maintain the proper balance between analyzing the text and seeking to eloquently explain the text. If one is to get the full force of a text one must analyze it with rigor and precision. Even though there are some “foolish people” who think that the moment you enter the realm of analytical rigor that “you have departed from eloquence. But that is not so. Here we have logic and eloquence wedded together. Indeed I would suggest that you can never be truly eloquent about nothing. You must have something to say if you would have true eloquence, and the greater the theme and the stronger the reasoning, the greater will be the eloquence.”⁸¹ He noted, “If at the end of our analysis we do not see the glory of this verse much more clearly and movingly than we did at the beginning, then we shall have done our work very badly.”⁸² Not only was maintaining one’s balance essential in a preacher’s specific textual study; the principle also held true in his general reading. A properly balanced diet of devotional material, theology, church history, and apologetic material were essential to maintain pastoral health.⁸³

⁷⁸Lloyd-Jones, *God the Father, God the Son*, 206.

⁷⁹*Ibid.*, 205.

⁸⁰Lloyd-Jones, *God’s Way of Reconciliation*, 271.

⁸¹Lloyd-Jones, *Romans: An Exposition of Chapter 5*, 141.

⁸²*Ibid.*

⁸³Lloyd-Jones, *Preaching and Preachers*, 179.

Furthermore, one's commitment to balance should also shape the particular emphases of one's preaching. For each congregation needs "particular emphases at different times and in different epochs."⁸⁴ Commenting on his own preaching he would say, "I spend half my time telling Christians to study doctrine and the other half telling them that doctrine is not enough."⁸⁵ Since the essence of health is balance, and the essence of disease is imbalance, at the very heart of the diagnostic process is to determine where the imbalance is and exactly how balance can be restored. This conception is key to being able to evaluate properly any statement made by Lloyd-Jones. In his preaching he is always diagnosing the current situation as he sees it and offering his prescription for how to bring it to balance. In some ways, this diagnostic context is essential to understanding practically any quotation from a sermon. When quoting a sermon from Lloyd-Jones, one almost needs to quote date and occasion.

Primacy of the Post-Mortem

Another foundational principle of Lloyd-Jones's medical training that would have a significant influence upon his preaching was the primacy of the post-mortem. Horder, and all of the doctors at St. Bart's, believed that morbid anatomy was the "bed-rock" of medicine itself.⁸⁶ A doctor could posture and preen in the lecture hall and pontificate in the consulting room, but what he saw in the postmortem room was irrefutable fact. What the doctor said at the bedside may or may not be the truth, but what he saw in the post-mortem was. This foundational principle, that death is the ultimate judge of the truth of one's philosophy, was a bedrock of Lloyd-Jones' preaching.

⁸⁴Lloyd-Jones, *The Assurance of Our Salvation*, 437.

⁸⁵Quoted in Tony Sargent, *Gems from Martyn Lloyd-Jones: An Anthology of Quotations from 'the Doctor'* (Milton Keynes, England: Paternoster, 2007), 95.

⁸⁶Thomas Jeeves Horder, "Clinical Medicine: A Farewell Lecture at St. Bartholomew's Hospital," *The British Medical Journal* (January 25, 1936): 163.

Lloyd-Jones believed that in the face of death and in the face of judgment the only thing that matters is one's relationship to God. During his very first sermon at Aberavon this perspective was central:

Young men and women, my one great attempt here at Aberavon, as long as God gives me strength to do so, will be to try to prove to you not merely that Christianity is reasonable, but that ultimately, faced as we all are at some time or other with the stupendous fact of life and death, nothing else is reasonable. That is, as I see it, the challenge of the gospel of Christ to the modern world. My thesis will ever be, that, face to face with the deeper questions of life and death, all our knowledge and our culture will fail us, and that our only hope of peace is to be found in the crucified Christ...⁸⁷

Throughout his early ministry he said things like, "There is nothing so terrible as for a soul to assume that it is Christian and that all is well with it, and then to be suddenly disillusioned when it is too late."⁸⁸ And one of the central aims of his preaching was to make such a position an "utter impossibility."⁸⁹ He continually forced upon his congregations the reality of their death.

The reality of death was a central emphasis in his preaching through every stage of the twentieth century. In the aftermath of World War II, when the threat of nuclear war hung over London, in preaching on Jacob's folly in being afraid of Esau, he stated:

And that is the message of God to man in the gospel of Jesus Christ tonight. There is the danger of the atomic bomb—I am not here to say that there is not a danger—but my dear friends, infinitely greater and more important than the danger of being killed perhaps in a few years with an atomic bomb is this danger that my everlasting and eternal soul may go to hell and spend itself they are in misery and torment because I am wrong with God—that is my danger! Esau is not the problem, the atomic bomb isn't the problem, industrial conditions are not the problem—no, no, you yourself are the problem ultimately, not Esau but God, not Esau but myself, not being what I am meant to be; not land and possessions and goods but the loss of my immortal soul and the jeopardizing of my eternal future.⁹⁰

⁸⁷Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 135.

⁸⁸Lloyd-Jones, *Evangelistic Sermons at Aberavon*, 165.

⁸⁹*Ibid.*

⁹⁰Lloyd-Jones, *Old Testament Evangelistic Sermons*, 30.

As the politicians at Westminster were energetically and enthusiastically establishing the National Health Service in seeking to build the “New Jerusalem,”⁹¹ he reminded the congregation:

Health is important; having enough food is important; looking after widows is important. But remember this: “What shall it profit a man, if he shall gain the whole world, and lose his own soul” (Mark 8:36)? Even if you are rid of all your aches and pains and personal problems, you still cannot evade the coming day of judgment, as is stated so plainly by the writer of Hebrews: “It is appointed unto men once to die, but after this the judgment” (9:27). And when you are on your deathbed, it does not matter very much what put you there, whether a flaring pneumonia or a cancer eating your vitals away; your personal problems no longer matter. It is all irrelevant. The one question that matters is: “What shall it profit a man...?”⁹²

As the political debate raged over the degree to which the government should take care of its citizens, and the services they should provide, he told the congregation:

Every one of us has to die. You do not expect government to address you on that, do you? I agree that it is not their prerogative; but it is mine. They are very interested in how you will be able to pay for your funeral, but I am much more interested in how you are going to die. The disposal of your body is not the great question; the great question is the destiny of your soul.⁹³

And that great question of the destiny of their souls was also the criteria by which he would judge his own ministry. “My friends, we are living in a dying world. I cannot afford to take risks; I will have to give an account of my stewardship of my preaching. I may be asked about your soul: did I make it plain and clear to you?”⁹⁴

For Lloyd-Jones morbid anatomy was not only the bedrock of medicine, it is the bedrock of ministry as well. In a powerful sermon on Saul’s conversion, he works the phrase “Saul, Saul” for some time. Arguing that more and more he had come to think of

⁹¹This is the title of the landmark series by David Kynaston where he seeks to chronicle an audience history of post-war Britain from 1945 to 1979 in, David Kynaston, *Austerity Britain, 1945-51* (London: Bloomsbury, 2007), and idem, *Family Britain, 1951-1957* (New York: Walker Publishing).

⁹²D. Martyn Lloyd-Jones, *Victorious Christianity* (Wheaton, IL: Crossway Books, 2003), 262.

⁹³D. Martyn Lloyd-Jones, *Authentic Christianity: Studies in the Book of Acts*, vol. 1 (Wheaton, IL: Crossway, 2000), 274.

⁹⁴Lloyd-Jones, *True Happiness*, 40.

Christian preaching as simply this: “the business of the Christian preacher is to be a mouthpiece of Christ and of God.” And what he is called to do is to call out your name, *Saul, Saul*. The business of Christian preaching is to give the people in the congregation a personal address from God. The sermon is God speaking your name. For, “the day is coming when your name will be pronounced from heaven, on the great day of judgment the books will be opened” and as certainly as he is standing there in the pulpit now they will hear their name called out from heaven. At that moment they will not be able to hide, “for he knows you individually, he knows you by name: *Saul, Saul*.” And the purpose of Christian preaching is for God to call out your name. And, the only appropriate response is for congregation “to turn to him and say: what will you have me to do? And he will look down from heaven and say to you believe on me, give yourself to me, and be saved from the wrath to come.”⁹⁵ One simply cannot understand the full impact of Lloyd-Jones’ preaching without an appreciation of the primacy he placed on death and judgment.

Conclusion

This chapter has sought to demonstrate how key principles from Lloyd-Jones’ medical training shaped his preaching in general. Taking a broad view of his sermonic material one sees that Lloyd-Jones’ was always acting as the Doctor. Just as the primary motivation for the doctor should be sympathy for his patients, so, too, the preacher. Why did he spend so long on certain preaching series? The impetus for and the motivation behind all of his great expositional series were the result of his diagnosing the needs of the world and the church. Thus, one cannot understand his sermons unless one places them into their proper historical context and sees them in the light of the diagnostic need he was addressing. He was always the Doctor and the church and the world were his

⁹⁵My transcription from audio file #5489, “An Encounter with God” (Acts 9:4) from the MLJ Recording Trust.

patients.

CHAPTER 6
THE MEDICAL APPROACH: THE SERMONS
IN PARTICULAR

Horder's teaching methodology was structured around mastering foundational principles and mastering through repetition the actual practice of diagnosis. Having considered how Lloyd-Jones' preaching was shaped by the principles of his medical training in general, the next consideration is to show explicitly how Lloyd-Jones' medical training shaped the actual practice of the preparation and delivery of his sermons. I argue that Lloyd-Jones applied the diagnostic methodology that he learned and mastered at Saint Bartholomew's Hospital directly to his preaching. The method he learned for diagnosing a patient would be the basic method he would employ in exegeting a text. The techniques he learned for consulting a patient or unraveling a difficult case, would be the basic techniques he would employ in preaching a text. My basic argument is that Lord Horder taught Lloyd-Jones how to think. He gave him a method for thought. Once Lloyd-Jones had mastered the method, he could then channel his intellectual energies toward any subject or problem that presented itself. Here we see Lloyd-Jones channeling those intellectual energies towards the great task of scriptural exegesis.¹

¹Sermonic material for this chapter is taken from the entire Lloyd-Jones sermon corpus. If, however, one wanted a single sermon series that illustrates many of the concepts in this chapter, I suggest a series of eleven sermons preached on Sunday evenings from April 12 to June 21, 1964. All eleven sermons are published under the title *I Am Not Ashamed*. These sermons are all based on 2 Tim. 1:12, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." This sermon series offers a clear representation of his mature evangelistic preaching, and as his grandson Christopher Catherwood notes in the preface, this collection of sermons clearly illustrates his diagnostic methodology at work. D. Martyn Lloyd-Jones, *I Am Not Ashamed: Advice to Timothy* (Grand Rapids: Baker Books, 1990).

Lloyd-Jones' basic understanding of the preacher's task is to deliver a message from God, or set the "theo-logic" of the text on fire for the congregation. He believed there are two basic components to preaching. First is the preparation of the preacher and the sermon and second is the actual delivery of the sermon to the congregation. He believed the central task of preaching was first to make the truth of the text clear and then real to the preacher and then for him to make the truth clear and real for the congregation.

**Preparation:
Making the Truth Clear and Real to the Preacher**

Lloyd-Jones' preferred term for a sermon was a "burden."² Every time a preacher enters the pulpit he should come with a burden from the Lord. The burden should be a specific message God has given the preacher to be delivered at a specific time to a specific congregation. It must be a unified whole, an entity in itself, that the preacher has given a particular form and shape.³ In his introduction to his published sermons on Ephesians 2, he reminds the readers that this volume consists of a series of sermons preached on successive Sunday mornings and it is not a commentary as such. But, rather, "as every sermon should be, it is exegesis plus homiletics and application. Its object is not merely to impart information and to lead to understanding but to bring out also something of the glory and the moving aspect of truth."⁴ Here we see the basic components of a sermon. There is the "logic" of the passage, which is the informational component derived by exegesis. Then there is the homiletical component, which is the

²See: D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1972), 72-76.

³Ibid., 285.

⁴D. Martyn Lloyd-Jones, *God's Way of Reconciliation: An Exposition of Ephesians 2* (Grand Rapids: Baker Books, 1972), vii.

form by which the preacher chooses to deliver the exegetical message. Fusing the form and the content together is the “fire,” or the application, where the preacher seeks to move the congregation and impress upon them the realities of the truth proclaimed. Logic and fire, information and impression, these are the components of a sermon. The truth must be made clear and then made real. But, how would he actually do this? The first step was for the preacher to make the truth clear and real to himself.

**Exegetical Examinations:
Master the First Principles.**

Just as the first step in becoming a thorough diagnostician is mastering first principles, the first step in becoming a thorough exegete is also mastering scripture’s first principles, which were the great doctrines related to man in sin and God’s work through Christ to bring about man’s salvation. Lloyd-Jones believed that the key to all sound exegesis was to uncover these central doctrines in each passage. The need for the preacher was to uncover how each passage connects to, illustrates, or demonstrates the central message of the Bible. Iain Murray argues that in the 1950s Lloyd-Jones was alone in England engaging in what he understood as expository preaching.⁵ For Lloyd-Jones, true expository preaching is doctrinal preaching. Lloyd-Jones believed that the greatest need of his day was a return to expository preaching.⁶ He would argue that Bible study, for the preacher or anyone else, “is of very little value if it ends in and of itself and is mainly a matter of the meaning of words. The purpose of studying Scripture is to arrive at doctrine.”⁷ The great scriptural doctrines, of man in sin and God’s remedy in Christ

⁵Iain H. Murray, *D. Martyn Lloyd-Jones: The Fight of Faith, 1939-1981* (Carlisle, PA: The Banner of Truth, 1990), 261.

⁶D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapters 3.20-4.25, Atonement and Justification* (Edinburgh: Banner of Truth, 1980), xii.

⁷D. Martyn Lloyd-Jones, *Faith on Trial: Studies in Psalm 73* (Grand Rapids: Baker Books, 1983), 88.

discussed in the previous chapter, provided the first principles upon which all true preaching must be grounded. Thus, the first and essential task for the preacher is to see clearly the scriptural doctrines in any text and how they relate to those two first principles. That is what he meant by expository preaching.

Lloyd-Jones believed that arriving at a clear understanding of a particular doctrine was the central task of the exegetical process. This belief was rooted in what Lloyd-Jones saw as the very nature of Scripture. He believed that in the Epistles, especially, we have “a summary of doctrine, and our business is to expand the summary, to draw out the doctrine. That is the function of teaching, and of preaching, and that is what we must do.”⁸ But this was a labor-intensive process: “In order to arrive at the great and moving doctrines we have first to struggle with the problem of correct exegesis. Failure to do that has often been the cause of heresy. It involves hard work, but it is essential, and always rewarding.”⁹ It is important to note, that by doctrine he does not mean an esoteric or minute point of theological disputation; rather he means a clear, specific message from God for the congregation for that day. “The Bible is not meant to produce a merely vague, general, sentimental impression, or a literary or poetic effect. Preachers should be seeking a message. This is God speaking to us.”¹⁰

Lloyd-Jones believed that, just as skillful patient examinations were the foundation of all medical practice, skillful exegetical examinations are the foundation of all preaching. He also believed that this skill of scriptural analysis, like medical diagnosis, was an acquired skill. Speaking for himself he would say, “I must learn to read

⁸D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 12, Christian Conduct* (Edinburgh: Banner of Truth, 2000), 183.

⁹D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 5, Assurance* (Edinburgh: Banner of Truth, 1998), 170.

¹⁰D. Martyn Lloyd-Jones, *Evangelistic Sermons at Aberavon* (Edinburgh: Banner of Truth, 1983), 91.

the word of God in order to look for the doctrines that are in it. I must search for doctrines which I can apply to myself, I must be looking for particular teachings. My reading of the Bible must not be general, but very specific.”¹¹ For, to be familiar with doctrine is to be familiar with the “word of God.”¹² Therefore, during exegesis the preacher must learn to extract the doctrine first, and then once he is clear on that he can go back to the text and look at the details in light of the doctrine.¹³ This task of doctrinal analysis is the first great aim of exegesis.

For Lloyd-Jones, the glory of the Bible was that in all of its literary diversity, there was an overall doctrinal unity. The poetic, narrative, didactic, and legal passages were illustrations, articulations, and demonstrations of the great doctrinal first principles mentioned in the previous chapter. The fundamental first principle behind all passages is man’s relationship to God.¹⁴ Even in passages where there is no doctrine explicitly stated, it is there implicitly. For example, in Romans 1:7-15, even though these verses are almost purely personal and there is no great doctrine in these verses; even here the doctrine is obvious, if one has the eyes to see it. He argues, “No great doctrine is stated here explicitly, but, as we read and work through these statements together, we shall constantly find that most vital and important doctrine is all along implicit. In other words, though the Apostle does not intended to be doctrinal at this point yet he is doctrinal.”¹⁵

¹¹D. Martyn Lloyd-Jones, *The Assurance of Our Salvation: Exploring the Depth of Jesus’ Prayer for His Own: Studies in John 17* (Wheaton, IL: Crossway, 2000), 511.

¹²Ibid.

¹³Ibid., 209.

¹⁴This was so central to Lloyd-Jones’ preaching that examples could be taken from practically every sermon series he preached. See, *The Gospel in Genesis: From Fig Leaves to Faith* (Wheaton, IL: Crossway Books, 2009), 7-24, and *Old Testament Evangelistic Sermons* (Edinburgh: Banner of Truth, 1995), 85-99.

¹⁵D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 1, The Gospel of God* (Edinburgh: The Banner of Truth, 1985), 169.

This is because, “Our every action as Christians should always be in terms of what we believe. We should not really be able to think at all except in terms of these articles of faith to which we subscribe and which we most sincerely and profoundly believe.”¹⁶

Thus, the primary content of one’s sermon should be theological. But, perhaps a skeptical preacher is thinking,

‘Ah but’, you say, ‘that will not appeal to people today, they are not interested in theology.’ The answer is that they must become interested in theology if they are to become Christians; they must hear the truth and must believe it. Men have never been interested in theology and never will be, until the Holy Spirit deals with them. So our business is to preach the truth to them, trusting to the Holy Spirit to open their eyes and their understanding, and to apply it to them with power.¹⁷

For Lloyd-Jones, the doctrinal and theological content of the sermon was not simply the matter of personal preference, academic interest, or theological affinity. It was of the utmost necessity. Right thinking was the essential prerequisite to right living. The theological content provided the essential first principles on which all of Christian living is to be based. The reason why the preacher must concentrate upon and emphasize doctrine is not because he has an academic interest in theology.¹⁸ He must always guard against that and never allow his emphasis upon doctrine to become detached from his great aim of helping people. He must never become a professional theologian, but he must follow the example of the apostle Paul.

The apostle was not a professional theologian—I wonder whether there ever should be such a thing? The apostle was a preacher and an evangelist. Such a man, of course, must be a theologian—if he is not he cannot be a true evangelist—but it was not a professional matter. The apostle’s approach is not academic, it is not theoretical; he was concerned to help these people to live the Christian life. That was why he wrote to them. But he knew that no person can live this Christian life unless he first of all has a true understanding of what it is that makes us Christians

¹⁶Ibid., 170.

¹⁷Lloyd-Jones, *Romans: An Exposition of Chapters 3.20-4.25*, 31.

¹⁸It is important to remember that for Horder “academic” was a pejorative term that meant emotionally and intellectually detached from your subject. For Horder and Lloyd-Jones this was a mark of professionalism at its worst.

at all.¹⁹

Lloyd-Jones believed that Christianity is first and foremost a truth that comes to the mind. Above all else it addresses the understanding. It is through the understanding that a Christian is transformed and then empowered to live the Christian life. Christian living is “not an automatic action...the Christian faith, has no comfort or consolation to offer us at all apart from our belief in its truth.”²⁰ He believed that the blessings of Christianity, such as comfort, consolation, and courage are all in direct by-products of truth that are properly understood. For example, to those who might be seeking the comfort of the gospel he would say, “You will never know the comfort and the consolation of the scriptures and of the gospel until you believe the gospel. You cannot have Christian comfort until you have become a Christian...The benefits are the by-products. The thing that is essential is a belief in the truth.”²¹ If one is to receive comfort from the gospel then one must follow the Apostle Paul, who “deduces his comfort and his consolation from his faith and from his belief; and this is the most vital point of all.”²² In response he would emphatically declare, “Your need is not comfort, it is a need of the knowledge of God and the knowledge of Christ.”²³ Thus, if they desired comfort, they must first learn to deduce it from the doctrine. Lloyd-Jones believed that,

whether we know it or not our main trouble as Christians today is still a lack of understanding and of knowledge. Not a lack of superficial knowledge of the Scriptures, but a lack of knowledge of the doctrines of the Scriptures. It is our fatal lack at that point that accounts for so many failures in our Christian life. Our chief need, according to this Apostle, is that ‘the eyes of our understanding’ may be wide open, not simply that we may enjoy the Christian life and its experience, but in order that we may understand the privilege and possibilities of our high ‘calling.’

¹⁹Lloyd-Jones, *God's Way of Reconciliation*, 128-29.

²⁰Lloyd-Jones, *I Am Not Ashamed*, 23-24.

²¹Ibid.

²²Ibid., 24.

²³Ibid., 25.

The more we understand the more we shall experience these riches.²⁴

With this conviction firmly in place, and a good basic grasp of the basic controlling doctrinal first principles, the preacher is ready to move into a detailed examination of the text.

Exegetical Examinations: The Practice

Begin with the general. The diagnostic method that Lloyd-Jones was taught was the “systematic application of observation, memory, and knowledge and it required a specific technique.”²⁵ The first step of that technique was to take a general overview of the patient as a whole. Horder would insist, “The approach to a new patient was made not from either side but directly from the foot or the head of the bed so that any asymmetry in the patient's lying position, his face or his stomach could be noted.”²⁶ Likewise, the first step when one is dealing with any verse or portion of Scripture “is to take a bird’s-eye view of it—see the whole first, then come back and take it bit by bit and in detail. That, as I understand it, is the true way of approaching Scripture and of studying Scripture.”²⁷ He believed the Bible is a logical book and should be approached as such; “It is a good analogy to say you approach it as a scientist approaches an object to be studied. The scientist has a specimen in front of him on the table. Now he does not start with his microscope, but with the naked eye....Studying the Bible is a rational and scientific procedure.”²⁸ Lloyd-Jones would rarely ever preach on any text, no matter how small,

²⁴D. Martyn Lloyd-Jones, *God's Ultimate Purpose: An Exposition of Ephesians 1* (Edinburgh: Banner of Truth, 1978), 47.

²⁵Geoffrey Bourne, *We Met at Bart's: The Autobiography of A Physician* (London: Muller, 1963), 84.

²⁶Thomas Mervyn Horder, *The Little Genius*, 57.

²⁷D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 1, The Gospel of God* (Edinburgh: The Banner of Truth, 1985), 318.

²⁸D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 12, Christian Conduct*

without trying to situate it in its larger context. He frequently scattered throughout his lengthy expositional series entire sermons based on a general overview of the passage. The following excerpt from his first sermon on Ephesians 4 is representative, and perfectly illustrates how he applied the diagnostic methodology he learned at Bart's to his hermeneutical practice:

Therefore it seems to me that it might be a good and a helpful thing if, at this point, I give a general analysis of the remainder of the Epistle, so that we shall see the scheme; and then we shall have to come to the various component parts and work them out. This is always a very good way of proceeding with Scripture. Incidentally, it is a very good way of proceeding with whatever problem may be confronting us. Physicians and clinicians and others who have been trained in the medical profession will tell you—at least, it used to be so when medicine was perhaps more clinical and less scientific, in a sense, than it is now, and less dependent upon mechanical aids and devices—that the old physicians, the old clinicians, always taught that the first thing a doctor must do with a patient is to look at him as a whole; he must not rush at once to the particular complaint, but must take a general view, and not until he has done so must he come to the particular. It is the same with a problem in mathematics, for example, or in chemistry. If you are trying to discover, by an analysis of a particular substance, what particular chemicals there are in a mass that is put before you, you apply your general tests first, excluding certain big groups before you come to a particular analysis within the groups. And it is exactly the same with respect to the Scriptures. So I suggest that it is good and wise for us, at this point, to take a general view of the remainder of this Epistle.²⁹

Just as the first thing a physician must do is examine the patient as a whole, so, too, the exegete must examine the text as a whole.

Find the facts. The second key step in Lord Horder's diagnostic method was to collect all of the pertinent facts. For Lloyd-Jones, this was an absolute necessity in preaching. He would heartily agree with B.B. Warfield, who wrote an article in 1900 entitled, "How to Get Rid of Christianity," in which he argued that the simplest way to

(Edinburgh: Banner of Truth, 2000), 148-49.

²⁹D. Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids: Baker Book House, 1972), 12-13.

get rid of Christianity was to eliminate all of the historical facts from the Bible.³⁰ For Lloyd-Jones, as well as Warfield, Christianity was irreducibly a fact-based religion. He saw the appalling efforts of the higher critical movement to separate the historical from the spiritual as extraordinarily ignorant at best, and outright blasphemy at worst. Salvation could not be achieved or received without the actual historical events. A demythologized Christianity was not Christianity. For, “Christian salvation is based upon history.” For, “Christianity is a phenomenon of history. It is a fact.”³¹ Often, especially in Lloyd-Jones’ later evangelistic preaching, he would preach entire sermons where his central aim was to press upon the congregation the simple reality of the facts of the text.³²

An example of this is the fifth message in his series on 2 Timothy 1:12, *I Am Not Ashamed*, entitled “Christ Our Savior.”³³ The burden of the sermon is to press upon the congregation the question: what is Christianity? To which Lloyd-Jones responds: “It is this person (Jesus Christ), and it is the facts about him.”³⁴ Throughout the sermon he articulates the irreducible historical minimum that one must believe about Christ to be a Christian. This sermon climaxes with a stirring paragraph that features the historical nature of the gospel of Christ:

My dear friend, the only way to live life, the only way to die, is to know Jesus Christ, to *believe* in him. I know him in whom I have *believed*. I *believe* that he is very God and very man. I *believe* that he came from the glory of eternity and was born of the Virgin Mary. I *believe* he demonstrated and manifested his deity in his miracles of power. I *believe* that when he died on the cross, he was dying in order

³⁰Benjamin B. Warfield, “How to Get Rid of Christianity,” in *Benjamin B. Warfield: Selected Shorter Writings*, vol. 1, ed. John E. Meeter (Phillipsburg, NJ: P&R, 2005), 51-60.

³¹Lloyd-Jones, *I Am Not Ashamed*, 110.

³²For examples of entire sermons that fit this pattern, see D. Martyn Lloyd-Jones, *Authentic Christianity: Studies in the Book of Acts*, vol. 1 (Wheaton, IL: Crossway, 2000), 47-60, *Courageous Christianity: Studies in the Book of Acts*, vol. 2 (Wheaton, IL: Crossway, 2001), 51-64, and *Glorious Christianity: Studies in the Book of Acts*, vol. 4 (Wheaton, IL: Crossway, 2004), 21-36.

³³Lloyd-Jones, *I Am Not Ashamed*, 90-108.

³⁴*Ibid.*, 96.

that I might be forgiven. I *believe* that he was smitten with the stripes that were meant for me and that I so richly deserve. I *believe* he made his soul an offering for sin. I *believe* that he did so in a perfect manner and that he has rendered a complete satisfaction to every demand of a holy God and of a holy law. I *believe* that he arose literally from the grave in the body—the same body, but one that was changed and glorified. I *believe* in the literal physical resurrection—I have no gospel apart from it, for I would not know that he had conquered death apart from this, neither would I know that he is the son of God apart from this. I *believe* that he ascended into heaven in the sight of his assembled disciples ten days before the day of Pentecost at Jerusalem on Mount Olivet. I *believe* they saw him passing through the heavens. I *believe* that he sent the Holy Ghost on the day of Pentecost. I *believe* that he will come again to receive those of us who *believe* in him unto himself, to judge the whole world in righteousness and to set up his eternal kingdom. That is what I *believe*. I *know him in whom I have believed*.³⁵

This passage illustrates several key features of Lloyd-Jones' preaching. First, the facts that one must believe are both historical and doctrinal. Not only must one believe that Christ was literally born of a virgin, one must also believe the doctrine of Christ's active and passive obedience as the complete satisfaction for God's holy law. All of these beliefs are first principles and they are non-negotiable. Second, this passage illustrates a key rhetorical technique used by Lloyd-Jones. The burden of the sermon is what one must believe in order to be a Christian. In this paragraph, he repeats the word "believe" nineteen times. Nearly every time it is used, it starts the sentence and each time he heavily accents the word.

The important point here is that Lloyd-Jones observed the facts in the text and presented them to the congregation. He believed that the apostolic pattern was to preach the facts about Christ. Yet the facts were not only the events, they were also their reality, their meaning, and their significance. Likewise, the apostolic preaching of the facts of Christ was not centered on the apostles' experience of Christ, for though they had the greatest imaginable spiritual experiences, they did not preach those. "No, they preached the one who had given them the experience; they preached the events that had made the experience possible." Likewise, "we preach facts, and we preach the apostolic witness to

³⁵Ibid., 106-07.

the facts.”³⁶

Doctrinal Diagnosis: Master the Art of Asking the Right Questions

The primary method Lloyd-Jones was taught to uncover the essential facts in a patient examination was the skillful use of questioning. Similarly, the skillful exegete must learn how to ask the text the right questions. Lord Horder taught Lloyd-Jones that an essential skill needed to excel as a diagnostician was an active mind. One of the primary goals of Horder’s teaching methodology was to break up the “useless reverie in which the untrained mind spends the greater part of its life. This reverie can, with discipline and habit, be changed into an alertness, an awareness, that serves to supply the mind with food upon which it may ruminate.”³⁷ The best way to accomplish this alertness was to master the art of asking the right questions as one observes the patient. Similarly, Lloyd-Jones believed that this was an essential skill for all accurate exegesis. The preacher must be continually peppering the text with skilled questions. He stated,

I think it is generally agreed that one of the greatest arts in life, in most realms, is the art of asking questions. Nothing is more vital in any study of any subject whatsoever as the capacity of being able to concentrate and to fix attention upon that which is most important. The ultimate distinction I take it between the good student and the bad student is that the good student can sift between that which is more or less relevant and that which is vital. The art of study, the art of understanding in every realm, is to know how to avoid missing the wood because of the trees—it is, I say, to pick out the significant, the important, the striking and the vital. . . . The good lecturer is the man who emphasizes the vital principles. The secret of lecturing is to extract those big central principles which are most vital and to present them in a orderly and in a well-arranged manner. At whatever aspect of life we may look, the first necessity has to do with the art of asking questions.³⁸

He would employ the art of asking questions that he learned at the feet of

³⁶D. Martyn Lloyd-Jones, *Courageous Christianity* (Wheaton, IL: Crossway, 2001), 164-65.

³⁷Thomas Mervyn Horder, *The Little Genius*, 52.

³⁸D. Martyn Lloyd-Jones, *Old Testament Evangelistic Sermons* (Edinburgh: Banner of Truth, 1995), 157-58.

Order each time he studied any text. This can be illustrated from how Lloyd-Jones dealt with Romans 1:1-2: “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, Which he had promised afore by his prophets in the holy scriptures...” In examining verse one, he states that we notice three different phrases the apostle uses in regard to himself. “And at once we must ask why the Apostle made them. What is the different meaning which he attached to each one of them? Did he give them in any significant order, or did he write them just as they came to him?”³⁹ An active and well-trained mind will read that statement and instantly begin to ask it these kinds of questions, just as Horder taught him to do in his patient examinations.

He encouraged his congregation to “pay close attention to his [Paul’s] terms and ask ourselves why he said certain things, and expresses his thoughts in the way he does. The best way of profiting from reading the Scriptures is to ask questions of the Scriptures, to talk to the Scriptures, to take every phrase carefully and ask, “Why did he say this, why that?”⁴⁰ With regards to Romans 1:2, he would spend a significant amount of time leading his congregation through the answers to these questions: What are these promises to which he refers? Where are they to be found? Why was there a delay from when God promised and when he fulfilled? Why does he spend so much time talking about the prophets and the Old Testament scriptures? What are the vital lessons for us, the things in which we need to grasp firmly, and never lose hold of?⁴¹

³⁹D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 1, The Gospel of God* (Edinburgh: The Banner of Truth, 1985), 32.

⁴⁰D. Martyn Lloyd-Jones, *God's Ultimate Purpose: An Exposition of Ephesians 1* (Edinburgh: Banner of Truth, 1978), 329.

⁴¹*Ibid.* Lloyd-Jones believed this principle was true not only for reading the Bible well, but also for reading anything well.

Doctrinal Diagnosis: Accurate and Exact Observation

Another essential skill needed to excel as a diagnostician was accurate and exact observation. The skillful employment of questions will only profit if one's mind is trained to skillfully observe all he sees. As Lloyd-Jones would work his way through any text, he believed that every single phrase, almost every word, "demands the most careful and serious consideration. Every statement is full of truth, vital truth, all-important truth."⁴² He would even go as far as saying that "to rush over these great momentous statements is folly; indeed it is actually sinful."⁴³ This is because he believed that each scriptural term was a window into the whole range of glorious doctrine. This was something he thought truly staggering in its glory. Thus, the interpreter should never rush over any phrase in a superficial manner, because, "Each statement here has its own individual message; and if we are to appreciate it fully and rejoice in it as we are meant to do, we must pause and analyse and look at each truth and gaze upon it, and allow its rich message to penetrate our minds and hearts."⁴⁴

Lloyd-Jones believed that the best way to gain conceptual clarity is to observe one part of Scripture in light of the other parts. Just as the skilled diagnostician is constantly evaluating his current patient in the light of his vast experience with previous patients, so, too, the skilled exegete must constantly be evaluating his current text in light of his vast knowledge of other texts. Lloyd-Jones believed that the best commentary on one part of Scripture was always another part of Scripture.⁴⁵ A phrase like, "The best commentary on this seventeenth verse in the first chapter of the Epistle to the Ephesians

⁴²Lloyd-Jones, *God's Ultimate Purpose*, 95.

⁴³Ibid.

⁴⁴Lloyd-Jones, *God's Ultimate Purpose*, 106-07.

⁴⁵D. Martyn Lloyd-Jones, *God's Way of Reconciliation: An Exposition of Ephesians 2* (Grand Rapids: Baker Books, 1972), 84.

is that second chapter of the First Epistle to the Corinthians,”⁴⁶ was a common staple of all of his preaching.

Doctrinal Diagnosis: Fixing Upon the Essential

The next essential skill needed to excel as a medical diagnostician was the ability to sort through the mass of information gained through observation and be able to fix upon that which is essential. Likewise, this is an essential skill for the preacher. The preacher must never, “merely stand up and read out verses and make a few running commentaries, that is not preaching, whatever else it may be. It is not true teaching even. No! It is the business of a true preacher and teacher to get a message and to present it.”⁴⁷ The preacher’s calling is to deliver a message from God to the people.

At this stage in the diagnostic process the preacher should have a fairly clear grasp on the essential message for the congregation. Now his attention must turn to the form his message will take so that he can clearly convey the message to the congregation. It was at this stage that Lloyd-Jones believed a battle generally took place. He believed that in sermon preparation, the preacher was constantly fighting a battle between the content of his message and its form for delivery. Just as in actual battle, so, too, in preaching, “The man who wants to cut a great figure or to do something dramatic is probably a greater danger than a help, more useful to the enemy than to his own side.”⁴⁸ The primary focus of the preacher should not be the plague of the academic professional or the popular professional discussed earlier, who seek to impress with their intellect or

⁴⁶Lloyd-Jones, *God's Ultimate Purpose*, 353.

⁴⁷D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapters 2:1-3:20, The Righteous Judgment of God* (London: Banner of Truth, 1989), 144.

⁴⁸D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 12, Christian Conduct* (Edinburgh: Banner of Truth, 2000), 209.

entertain with their charisma. The primary focus of the true preacher should be to present God's message to God's people in as clear and as plain a manner possible. Again his medical training provided him with the appropriate analogy, "I once defined health as that state and condition in which a man forgets that he has a body. You are really healthy when you forget about your health and when you forget that you have a body. Everything is working so well that you are not aware of it."⁴⁹ Similarly, true health in the pulpit is when a preacher forgets himself altogether, and he is not even noticed. The form is a servant of the message.

Lloyd-Jones believed that the central message of the text should be the central consideration as the preacher begins to craft his sermon. The message is essential. The form is negotiable. This tension between the form and content of a message can be illustrated by his comments on Isaiah 40, which he regarded as one of the most elegant and moving chapters in the entire Bible. As to its literary form Lloyd-Jones' believed that if one examined its language and balance of phrasing, the literary cadences of the expressions, it is was incomparable. Yet, he argues that,

Isaiah was not concerned to produce a literary masterpiece. He was a man who has been taken hold of by the Holy Spirit of God, a man who was inspired and given a message, and that message was what he was concerned about. It is such a great and wonderful message that, in a sense, anyone who truly realizes it cannot help being eloquent, and cannot help being gripped and moved by it.⁵⁰

Likewise, he believed the most important aspect of a preacher's preparation was for him to be taken hold of by God and God's message for the people. He must take the message and impress it upon his own heart. "A Preacher who does not preach his sermon to himself before he preaches it to anybody else, is exposing himself to hypocrisy; he is in a very dangerous condition. If a man has not preached to himself or taught himself, all his

⁴⁹Ibid., 177.

⁵⁰D. Martyn Lloyd-Jones, *The All-Sufficient God: Sermons on Isaiah 40* (Edinburgh: Banner of Truth, 2005), 1.

teaching of others is vain and useless.”⁵¹ The best way for a preacher to do that is to cultivate “the lost art of talking to ourselves.” He would go on to say, “It is my business as a preacher not only to preach to others, but to myself also, and the real value of my preaching to others is the extent to which I preach to myself before I preach to them.”⁵² The great aim of the exegetical task, as Lloyd-Jones saw it, was for the preacher to arrive at a message from God that burned in him. He would use all of his diagnostic skill to arrive at the message, but it was the preacher’s job, in humble submission to the Holy Spirit to impress that message upon his heart.

Delivery: Making the Truth Clear and Real to the Congregation

Lloyd-Jones believed that the primary aim of the exegetical process was for the preacher to receive a message from God for God’s people, this was the “burden” of the sermon. Essentially, every sermon should be a burden that the preacher is compelled to deliver. This is a basic conception that would shape his preaching his entire ministry. Phrases like, “And what I am anxious to indicate and to emphasize above all else is...” can be found all throughout his sermons.⁵³ But, how was the preacher to go about impressing the God-given burden upon the congregation? For Lloyd-Jones, the great exegetical task, for the preacher personally, was that the “logic” of the text become clear and real in his own mind and heart. The great homiletical task was to make the “logic” of the text clear and real in the minds and hearts of the congregation. In the section that follows I examine the didactic and rhetorical techniques he used to accomplish that end, and show that in this area as well, Lloyd-Jones was heavily influenced by the principles

⁵¹Lloyd-Jones, *Romans: An Exposition of Chapters 2:1-3:20*, 146.

⁵²*Ibid.*, 513.

⁵³Lloyd-Jones, *Evangelistic Sermons at Aberavon*, 137.

and practices of his medical training. Many of the same techniques that Horder would use to teach his students and engage his patients, Lloyd-Jones would use to teach his congregation and engage the listeners.

Making the Truth Clear: Start with the Patient

Murray notes that perhaps “the most unusual feature about the form of his sermons was the importance which he gave to the introductions.⁵⁴ Yet, Lloyd-Jones admits that this was basically a medical approach. Murray quotes Lloyd-Jones at length,

I am not and have never been a typical Welsh preacher. I felt that in preaching the first thing that you had to do was to demonstrate to the people that what you were going to do was very relevant and urgently important. The Welsh style of preaching started with the verse and the preacher then told you the connection and analysed the words, but the man of the world did not know what he was talking about and was not interested. I started with the man whom I wanted to listen, the patient. It was a medical approach really—here’s a patient, a person in trouble, an ignorant man who has been to quacks, and so I deal with all that in the introduction. I want to get the listener and then come to my exposition.⁵⁵

So how, then, would Lloyd-Jones go about trying to get the listener?

Lloyd-Jones began all of his sermons by first demonstrating why the congregation needed to listen to the message he brought to them from God. The essential thing in preaching was to arrive at a particular doctrine and show how that doctrine worked itself out in life. But before he would seek to demonstrate his doctrine he would attempt to show why a consideration of that doctrine was important for the present time. Before one could move to a satisfactory solution, one had to first be clear as to the nature of the problem. For example, he would imagine an apathetic listener, who is not interested in a discourse on the doctrine of sin saying:

Ah well, you talk about your doctrines. I am not interested in doctrines, I am not one of your theologians, I am a hard-headed man of the world, a man of affairs, and

⁵⁴Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 146.

⁵⁵*Ibid.*, 147.

I want to know something about life and how to live. Very well, let me meet such a case. I am asserting that you cannot understand life as it is in this world at this moment unless you understand this biblical doctrine of sin. I go further, I suggest that you cannot understand the whole of human history apart from this, with all its wars and its quarrels and its conquests, its calamities, and all that it records. I assert that there is no adequate explanation save in the biblical doctrine of sin.⁵⁶

Lloyd-Jones always used the introduction of his messages to clarify the nature of the problem to be addressed in the sermon. Most often, the primary motivation he would offer was that one simply could not understand the world in which one was living apart from this doctrine. He often said something like this: “Well, if you really want to understand history, if you want to know why the world is as it is today, if you want to know whether there is any hope for the world, listen as you have never listened in your life. Here is the only explanation.”⁵⁷

If we take each of the introductions in his sermon series on 2 Timothy 1:12 as representative, his method becomes plain. Why will he be addressing God’s plan for redemption? “I am emphasizing this because it seems to me that it is the primary need of the Christian Church at the present time to realize exactly what it means to be a Christian.”⁵⁸ Why will he be speaking about the doctrine of creation? It is the only “adequate explanation of the world.”⁵⁹ When he sought to show the relevance of Paul’s word’s concerning the spirit of fear, he began by stating, “I want to try and show you that it [the spirit if fear] is the main and dominant element in the life of this world at this very moment, and it is the main cause of why so many people are utterly defeated.”⁶⁰ He would go on to assert, “I am asserting that this is one of the most fearful generations that the world has ever known, that there is nothing more obvious about the life of this

⁵⁶Lloyd-Jones, *God's Way of Reconciliation*, 15.

⁵⁷Lloyd-Jones, *Authentic Christianity*, 261.

⁵⁸Lloyd-Jones, *God's Ultimate Purpose*, 24.

⁵⁹Lloyd-Jones, *I Am Not Ashamed*, 74.

⁶⁰*Ibid.*, 163.

country and of the world today than this spirit of fear.”⁶¹ The present world, and our situation in it, can only be understood in light of the Biblical doctrine about to be expounded.

Lloyd-Jones believed that the words to which he was going to call their attention were more current than even that day’s paper, for “the Bible tells us much more about life as it is today than the newspapers: much more. Because it deals with life at a more profound level.”⁶² Lloyd-Jones did not have to make the Biblical message relevant by clever illustrations or by commenting on popular social or political trends. There was no room in his preaching for cleverness or trendiness. The preacher simply had to open people’s eyes to see the need for the Biblical gospel all around. He stated, “I believe that this generation to which you and I belong, and these immediate present days in particular, are giving us the most perfect demonstration of the truth of the biblical teaching that perhaps the world has ever known.”⁶³ He believed the message that he was bearing was the most urgent thing they could consider at that moment.

Making the Truth Clear: Clear Away the Negative

A fundamental necessity of Lloyd-Jones medical training was the need for clarity and precision in one’s use of terms. Again, “if you learn to express yourself correctly, you will learn to think correctly.”⁶⁴ As Lloyd-Jones progressed from the introduction of the sermon into the main body, he generally would seek to clarify the central terms and concepts of his “burden.” The primary didactic device he would use to

⁶¹Ibid., 165.

⁶²Ibid., 143.

⁶³Ibid., 172-73.

⁶⁴Geoffrey Bourne, *We Met at Bart’s: The Autobiography of A Physician* (London: Muller, 1963), 78.

help clarify the central concepts and terms was to begin with the negative. This was a foundational component to Lord Horder's diagnostic methodology and teaching strategy. Lloyd-Jones believed that starting with the negative was helpful because it forced one to focus on the main point, and it helped to clarify and define the terms in question.⁶⁵ Even though "this modern generation does not like negatives" it was essential for the preacher to begin here.⁶⁶

To illustrate how he used the negative in order to aid conceptual clarity we can look at how he defines each of the Beatitudes in his sermon series on the Sermon on the Mount. In each case he began by asking the question: what does this term mean? For example, "What does it mean to be poor in spirit?"⁶⁷ Then would come the negatives, each of which he would define and expand. It does not mean lacking in courage, or diffident, or nervous, or retiring, or weak, or imitators of Uriah Heep; nor is it a matter of suppression of personality, or even being humble in the pseudo-sense of some great scholars.⁶⁸ Once the negative debris had been cleared he could then offer a positive definition. But before he did, he illustrated the notion with examples from the life of Gideon, Moses, David, Isaiah, Peter, Paul, and ultimately Jesus. Only then is he ready to put forth his positive definition: "It means a complete absence of pride, a complete absence of self-assurance and of self-reliance. It means a consciousness that we are nothing in the presence of God...a tremendous awareness of our utter nothingness."⁶⁹

This pattern is repeated throughout all of the Beatitudes. What is meekness?

⁶⁵Lloyd-Jones, *Romans: An Exposition of Chapters 3.20-4.25*, 112.

⁶⁶*Ibid.*

⁶⁷D. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount* (Grand Rapids: Eerdmans, 1976), 37.

⁶⁸*Ibid.*, 37-39.

⁶⁹*Ibid.*, 40.

Negatively, it is not a natural quality, nor indolence, nor flabbiness, nor niceness, nor weakness in character, nor is it peace at any price.⁷⁰ What then is it? It is a true view of oneself—an absence of pride. It is one who does not demand anything for himself, never pities himself, is never sorry for himself, and is never watching himself or defensive.⁷¹ Sometimes even the positive reverts back to the negative. Likewise, what is the righteousness that Jesus tells us we should hunger and thirst after? Negatively, the righteousness is not simple morality between nations, nor is it general respectability, or a general personal morality, it is not even justification.⁷² Well, what then is it? Positively, it is a desire to be right with God, a desire to be free from the power of sin, and free from self in all of its horrible manifestations.⁷³

Sometimes this movement from the negative to the positive shaped the structure of entire sermons.⁷⁴ Most often Lloyd-Jones would do this in order to clarify the main concept of the sermon or clarify central terms used in the sermon. For example, in the sermon “Delivered From Fear” in the 2 Timothy series, the burden of the sermon is to demonstrate what the Christian message is for those trapped in the bondage of fear. But before he can do so, he first gives several things that this message is not. The Christian message to those trapped in the bondage of fear is not a message calling them to “pull yourself together.” For, “There is nothing more idiotic to say to a poor person who is in the grip of the spirit of fear than ‘pull yourself together.’ That is the one thing he

⁷⁰Ibid., 56.

⁷¹Ibid., 57.

⁷²Ibid., 64-65.

⁷³Ibid., 65-66.

⁷⁴See D. Martyn Lloyd-Jones, *True Happiness: Psalms 1 and 107* (Wheaton, IL: Crossway, 2001), 26-44.

cannot do.”⁷⁵ Nor is it a message on the power of positive thinking, which can only temporarily sedate. Furthermore, it is not a call to look on the bright side. Neither is it a call to passivity, or to “let go and let God.” Lloyd-Jones expounds each of these negatives at some length. Once he felt the debris of poor thought had been sufficiently cleared, he then offered a positive definition. What is the Christian message for those trapped in the bondage of fear? It is the promised presence of the power of the Holy Spirit. It is His presence coming with power, love, and bringing a sound mind that delivers one from the bondage of fear.⁷⁶

For Lloyd-Jones this was not simply a helpful, heuristic strategy. Even though I credit this emphasis to Lord Horder’s influence, Lloyd-Jones would credit it to the apostle Paul. For the apostle Paul “always starts with a negative.”⁷⁷ More generally, starting with the negative was the biblical method. Why does the Bible do so? “The Bible starts with the negative because it is the most realistic book in the whole world.”⁷⁸ It always starts where the world is. It is the most honest book; it begins where we are. Likewise, “the Bible always starts with a negative condemnation because the first thing it has to tell us is that life as it is in this world is evil.”⁷⁹ Moreover, the Bible starts with the negative “because if you want to be a good physician of the soul, or of anything else, you had better make a diagnosis before you rush into a treatment.”⁸⁰ It always begins with the negative because the “first steps to salvation, always, are recognition of the evil of sin

⁷⁵Lloyd-Jones, *I Am Not Ashamed*, 173.

⁷⁶*Ibid.*, 161-80.

⁷⁷Lloyd-Jones, *God's Way of Reconciliation*, 177.

⁷⁸Lloyd-Jones, *True Happiness*, 18.

⁷⁹*Ibid.*, 19.

⁸⁰*Ibid.*

and admitting the need for repentance.”⁸¹ But, for Lloyd-Jones, the most important reason the “Bible hurls a negative at us at the very beginning like this [is] in order to tell us that God’s way of life and of salvation is entirely and essentially different from all we have ever known.”⁸² So, for Lloyd-Jones, this method of beginning with the negative was not medical but scriptural and it was an essential step in achieving conceptual clarity.

Making the Truth Clear: Anticipating Objections

If starting with the negative was the primary didactic tool Lloyd-Jones used to sweep away the debris of poor thought and help the congregation come to a point of conceptual clarity, a significant rhetorical tool he used for the same ends was to dialogue with possible objectors. Again, a few examples from his sermon series, *I Am Not Ashamed* will adequately demonstrate this technique at work.

Lloyd-Jones anticipated the possible difficulties or objections to his “logic” and then would state them in clear and compelling ways. In “Real Christianity” he spends a significant amount of time addressing common misconceptions about the gospel. The objections that one cannot define the gospel in propositional terms, the idea that the church has failed the world, or the notion that the Christian message is outdated, all come under attack. He knew many thought that it “is monstrous to ask a man in the twentieth century to consider a gospel that was preached in the first century.”⁸³ Similarly, in his sermon “What is Man,” before he comes to the biblical exposition of the doctrine of man, he first sets up three common, modern notions of the nature of man that someone in the congregation might have at that moment. Some might assume man is simply a biological

⁸¹Ibid., 20.

⁸²Ibid.

⁸³Lloyd-Jones, *I Am Not Ashamed*, 34-37.

being, or a product of his chemical reactions from his glands. This view believes that “man is simply the interplay of dialectical forces.”⁸⁴ Conversely, others hold a sociological view, believing that man is simply a product of his environment. Alternatively, some hold to a psychological view. This view, which he says dominates novels and education, is that man is simply a bundle of impulses and drives, a collection of forces that are within him. Lloyd-Jones then proceeds to point out the fallacies, contradictions, and unsatisfactory nature of each of these views of man.⁸⁵

Lloyd-Jones could be relentless and stinging in his denunciation of the perceived objections to his message. In “The Problem of Life” he argues that only the gospel can make a man rejoice despite his circumstances. To the one who might object and say Paul could rejoice in his imprisonment “because he just happened to be a man of that sort.” Paul was “born optimistic, always seeing the bright-side, always seeing the silver lining!” Lloyd-Jones responds, “Well, that is a very attractive and interesting theory but, of course, it is entirely wrong.”⁸⁶ This is followed by strenuous argumentation that shows why such a view is contrary both to reason and to the facts of Paul’s life.

Lloyd-Jones, however, was keenly aware that his process of intellectual debris clearing could get messy. He knew that people would always crowd around to watch two dogs fight. He would say, “I do not want to entertain you by criticizing others; God forbid that I should do so. But there is something laughable about some of these modern teachers.”⁸⁷ Lloyd-Jones labored to keep the conflict and criticisms in the realm of ideas. Only on extremely rare occasions would he ever name the modern teachers that he was criticizing. He did not want the discussion to digress into the realm of personalities. He

⁸⁴Ibid., 75-76.

⁸⁵Ibid., 76-78.

⁸⁶Ibid., 13.

⁸⁷Ibid., 35.

wanted the congregation to examine the merits of the arguments in and of themselves.

Lloyd-Jones' sermons, especially his evangelistic sermons, were filled with his anticipation and articulation of possible objections from the congregation. These anticipatory objections took many forms. To the skeptics who would be appalled to discover that he was about to speak to them on the doctrine of the Trinity, he would pose this possible train of thought:

'Dear me,' says someone, 'fancy saying that in this day and age. I have come to you because I am in trouble and because I want a little bit of help. I want an answer to my question, I am asking you to solve my problem, and are you going to preach to me about the triune God?' 'My dear sir,' he says 'don't you know where you are living, don't you know what your world is like? We have not the leisure today to sit back and indulge in this abstruse theology about the blessed Holy Trinity.'⁸⁸

To this thinking Lloyd-Jones responded, "I am here primarily just to say this; that the only hope for this world at this moment is the fact that there is a triune God."⁸⁹

Without question, however, the most common hypothetical objector from which Lloyd-Jones anticipated objections was "modern man," whose thought process generally would be along these lines:

'We, after all, are twentieth-century people, you know, we are living in the atomic age. My dear man,' they continue, 'you are living not only pre-war, you are almost primitive. Where are you, where do you live; don't you know that things have happened and things are moving, and that we have got all this great scientific knowledge; the modern man is an entirely different man from what man used to be, and his problems are all together different? What is the use of asking us to consider some old message like this?'⁹⁰

Even though Lloyd-Jones was constantly articulating the objections of the "modern man," that does not mean he was always favorably disposed toward protracted debate. In discussing the historical reality of the virgin birth, if "modern man" objected and said, "Modern man cannot believe that," Lloyd-Jones responds, "Well, then, modern man

⁸⁸Ibid., 64.

⁸⁹Ibid.

⁹⁰Ibid., 37.

chooses hell! That is all I have got say to him.”⁹¹ The reason for such a response was, “When you and I realize the spiritual character of the law of God and our own moral and spiritual impotence, we will have no trouble about believing in the virgin birth.”⁹² In fact, he generally had little patience for “modern man.” On another occasion, somewhat tongue-in-cheek, he said that any time you “hear or read of anyone who begins a sentence with: ‘It is no use telling the modern man...’ you may safely stop right there and read or listen no more because you know they have no idea what they’re talking about.”⁹³

The primary aim of this component of Lloyd-Jones’ preaching was to make the central concepts clear. But true preaching must never stop at clarity. The preacher is not simply seeking to dispense information. He is aiming for transformation. And that can only happen once the concepts that have been made clear are made to live.

Making the Truth Real: Patient Examinations

Once Lloyd-Jones felt that he had made his concepts clear it was time to drive them home. In commenting on the spiritual gift of exhortation in Romans 12 he would say, that as a preacher: “You first give the knowledge; you present truth. Then exhortation is that which drives it home. I am one of those who believes that every sermon should end in exhortation or application.”⁹⁴ For Lloyd-Jones, there was nothing more dangerous for one’s soul than to interact with the Scriptures without applying them to one’s life. He states,

I know of nothing more dangerous to the soul than to treat the Bible as if it were just an ordinary text-book, so that you feel quite happy when you have a fresh

⁹¹Ibid., 99.

⁹²Ibid.

⁹³Lloyd-Jones, *Romans: An Exposition of Chapter 12*, 79-80.

⁹⁴Ibid., 262.

translation or have divided up your chapter, and you think, ‘That is all.’ It is not all! You are only beginning. It must now be applied. As you read it alone, apply it to yourself. If you speak to others, apply the message, do not just leave it with the thing stated plainly or with a new translation. A man should never handle the Scripture without preaching. It is a Word to be preached, to be applied. And if we fail to do that, we are not only disobeying Scripture itself, we are departing very far indeed from the example set us here by this great Apostle. He is now going to take all this and bring it right home to the mind and heart and conscious of the Jews whom he is addressing.⁹⁵

It is interesting to note that Lloyd-Jones treats preaching as synonymous with applying the Word. It is this element of application that distinguishes a lecture or an essay from a sermon. He believed that all true sermons should have this element of application in them, or as he would call it, this element of “attack.”⁹⁶ Again, it is essential if one is to understand what Lloyd-Jones means, to be clear on his use of terms. By application or attack he means that the doctrinal truths presented in the sermon are made personal. Application is the act by which the Holy Spirit makes doctrinal propositions real to someone in the pews.

So, what were the primary rhetorical strategies he would use to go on the attack? His first, and primary, rhetorical strategy for going on the applicatory attack was that he would launch a blitzkrieg of rhetorical questions. Again, taking his sermon series on 2 Timothy 1:12 as representative, he asks, on average, 104 different rhetorical questions per sermon. He uses them in a variety of fashions, but their primary function is to aid in making piercing application and they are a central element to every sermon he preached.

For example, in his first sermon on Isaiah 40:1 mentioned above, one can see the two primary ways in which he would use rhetorical questions. He first uses them to make the truths clear, and then to drive them home. During his second point, once he believed his meaning had been made clear, he asked, “Need I pause, I wonder, to

⁹⁵Lloyd-Jones, *Romans: An Exposition of Chapters 2:1-3:20*, 136-37.

⁹⁶Lloyd-Jones, *Preaching and Preachers*, 71-72.

emphasize that we are in a state of warfare?” This is followed by a bombardment of one personal question after another, twenty-one in all, in less than one page of print and three minutes of audio time.⁹⁷

Even though Lloyd-Jones would use the rhetorical question as a didactic tool to propel his argument forward, by far his most frequent use of the rhetorical question was to drive his point home. This was key to how he sought to make the truth real. Several more examples illustrate the point. In his sermon on Ephesians 2:18, “For through him we both have access by one Spirit unto the Father,” the central theological concept that he seeks to make clear is the operation of the Triune God in bringing about our salvation. He focuses primarily on how through His blood, Christ purchased for us access into God’s presence and the right to call him Father. From the first question to the final summary question consumes just over three minutes during the actual preaching of this sermon and perfectly illustrates his use of rhetorical questions to drive his point home:⁹⁸

Have we this? Are we enjoying the access? Are we resting on it? Are we enjoying the peace that results from it?

Do you *know* God’s love to you?

Do you *know* that He really loves *you*?

Do you know Him as *your* Father?

Do you really know that ‘all things work together for good to them that love God’?

But come let me take you higher and ask you this question:

Do you *know* what it is to be in the ‘holiest of *all*?’

[Explanation: Here he reiterates that we *have* access by Christ’s blood into the Holy

⁹⁷Lloyd-Jones, *The All-Sufficient God*, 7.

⁹⁸To bring out the rhetorical force of the quotation I have italicized each emphasized word and set the type to highlight the questions he asks.

of Holies through the Holy Spirit.]

Is that true of *you*? Have you been there? Have you known and felt and realised the presence of God?

[Explanation: We *have* more than reconciliation we *have* access.]

Do you approach God with full assurance of faith?

Do you heed the exhortation of the Epistle to the Hebrews when it says, ‘Let us therefore come boldly unto the throne of grace’?

Do you go to God with the instinct and the assurance and the confidence with which a child goes to his father?

[Explanation: We are to approach God like a little child approach his father.]

Do we therefore go to God instinctively as to our Father?

Do we take to Him all our cares and problems and worries and anxieties?

Do we go to God with them, and, like the child, having told Him all about them, leave them with Him, confident and assured that He will deal with them all, and that we therefore can enjoy that peace of His which passes all understanding?

Shall I ask it all and sum it all up in a final question?

Are we enjoying *God*?⁹⁹

One might think that this bombardment of questions is simply Lloyd-Jones being caught up in the moment. After all, it is the climax of his sermon. Perhaps he was simply on a roll. His early evangelistic sermons are helpful in this regard. All of his printed sermons from his later ministry are almost verbatim transcriptions. The early evangelistic sermons, however, are not transcriptions of his actual preaching; they are manuscripts that he wrote to prepare for preaching. And in them, we see the same strategy, applying the message through a bombardment of rhetorical questions. Two examples will suffice to illustrate the point.

In a sermon on the prodigal son, Lloyd-Jones argues that the first stage in repentance is for one to come to oneself. For, “the very first step back is to face the issue,

⁹⁹Lloyd-Jones, *God's Way of Reconciliation*, 253-54.

to face the situation honestly and clearly. We are told that this young man came to himself.” Once he makes that point clear, that this is the first stage of repentance, he then goes on the attack:

Have you done that? Have you really looked at yourself? What if you put all your actions of the past year down on paper? What if you had kept a record of all your thoughts and desires, your ambitions and imaginings? Would you consent to their publication with your name beneath them? What are you now in comparison with what you once were? Look at your hands – are they clean? Look at your lips – are they pure? Look at your feet – where have they trodden, where have they been? Look at yourself! Is it really you? Then look around you at your position and surroundings! Do not shrink it! Be honest! What are you living on? Is it food or swine’s husks? On what have you spent your money? For what purpose have you used the money that should perhaps have gone to seed wife and children are to clothe them? On what have you been living? Look! Is it food fit for men? Look at what you enjoy. Face it calmly. Is it worthy of a creature created by God with intelligence and understanding? Does it honor man, leave alone God? Is it swine’s food or is it really fit for human consumption? It is not enough that you should just bemoan your fate and feel miserable. How did you ever get into such a state and condition?¹⁰⁰

From this it is evident that his blitzkrieg of personal questions was not simply rhetorical flourish. This was his settled and intentional habit, and primary rhetorical technique for making his points real.

The second example from his early evangelistic preaching illustrates several rhetorical techniques used by Lloyd-Jones to go on the attack and make the truth real. In his sermon on Luke 2:44, the central burden is, “There is nothing so terrible as for a soul to assume that it is a Christian and that all is well with it, and then to be suddenly disillusioned when it is too late.”¹⁰¹ He sees in this well-known account of Joseph and Mary leaving Jesus behind in Jerusalem a perfect picture of the majority of the people in Wales at that moment. This is the second primary strategy he would use to make the Scriptures come alive. He would seek to explain the Scripture in such a way that the congregation saw themselves in the text:

¹⁰⁰Lloyd-Jones, *Evangelistic Sermons at Aberavon*, 233-34.

¹⁰¹*Ibid.*, 165.

Is it not a perfect picture of the life of the majority today? Watch these people as they go down from Jerusalem to their home in Nazareth. There they were going with the other people in the caravan, and as they journeyed they talked. Nothing seem to worry them. Maybe they were discussing together the services they had just been attending at Jerusalem, commenting perhaps on the addresses they had heard. No doubt also the political situation was mentioned in the whole question of the Roman domination was raised in freely discussed. Quite likely also the relative strength of the various groups and parties of priests—the Pharisees, Sadducees, etc.—was considered and debated. Probably also the women in particular had their discussions as to the various things they had seen in the shops and bazaars of the city, the various purchases they had made in the whole difficulty in problem of life and living. On they went, so concerned about this, that and the other, and not thinking at all about the one thing that was really of greatest importance; not thinking at all as to whether the boy Jesus was with them or not. There, I say again, is a perfect picture of life and of the masses. On and on they go in life's journey, concerned about anything and everything and everybody, except the one thing that matters most of all and the one person who alone really counts.¹⁰²

In this imaginative analogy, Lloyd-Jones seeks to explain the text in such a way that his Welsh audience, who probably had often traveled to London, would recognize themselves and their situation in the text. After he draws the congregation in, he retells the account of Joseph and Mary. By focusing on their shock and consternation as they suddenly realize that Jesus was not with them, and highlighting the flurry of activity, the excitement, and the searching and the weeping, he seeks to make the story come alive.

Then he strikes. For what value is a Savior if you can't find him when you need him?

That is the test:

Allow me to ask you a simple question therefore. Do you know him? Can you find him when you need him most of all? Is he ever with you and near you? That is what is meant by being a true Christian—that you can trust yourself to him always, everywhere, knowing that he will always be there. Obviously, if there is any doubt about it, you must be unhappy.

These are the questions. Is Christ always at hand when you need him in the hour of trial and temptation? Can you always find him then? Does he deliver, and has he delivered you? Do you find him near when you are ill and laid aside and cut off from your friends and pleasures? You have always assumed that you were a Christian, you are Christian, etc. But that is not the question. Does he give you peace when you need it most of all? And face-to-face with bereavement sorrow could you always find him? When in your anguish, and with your heart nearly breaking, you turn to him and looked at him, do you find him? And above all, on your deathbed and face-to-face with the grave, are you certain that you will be able

¹⁰²Ibid., 164.

to find him easily? There will be no opportunity of going back then, face-to-face with judgment. Oh! Let me plead with you to face this question now. Have you ever known him? Have you ever found him? Do you know what it means to find him? Cannot you see the fatal mistake of assuming that you will be able to find him at the end, when you cannot find him now? On what grounds do you base this assumption?¹⁰³

This appeal clearly shows Lloyd-Jones's strategy for taking the *burden* of the sermon and then seeking to drive it home.

This is one reason why Lloyd-Jones loved the preached word in the context of a worship service. He saw tape recorders, discussions, quiet talks, song services, and other novel attempts to replace the preached word as an abomination, because the word preached with authority and conviction would force all to come face-to-face with these grand truths. By the power of the Holy Spirit the Word would come alive and people could examine themselves by it and see themselves and it.

Making the Truth Real: Repetition

Another primary rhetorical device Lloyd-Jones used to drive the burden home to the congregation was the repetition of key phrases. One of the most striking and haunting elements of his preaching is the way in which he repeats and emphatically enunciates one or two key words through out a sermon. Generally, those words would be the specific words, or word, from the text which he desired to emphasize. In fact, one way to analyze every sermon he preached is simply to note the phrases he repeated. Since Lloyd-Jones never gave any of his sermons a title, practically all of the titles provided by the editors of his sermons are the key phrases that control and dominate that sermon. Sometimes the repeated phrase would control his entire sermon. For example, in the final sermon in the series on 2 Timothy 1:12, "That Day" the phrase "that day" serves as the constant refrain. Lloyd-Jones repeats "that day" thirty seven times, each time enunciating

¹⁰³Ibid., 170.

the words with a rhythmic, Welsh growl that serves to sear the words into the hearers' subconscious. Weeks after hearing the sermon, one needs only to hear the phrase "that day" and the full force of the message comes back in all its rhetorical potency.

Lloyd-Jones' four-part sermon series on Psalm 1 offers several good illustrations of his diagnostic methodology at work.¹⁰⁴ The first sermon deals with general matters of the topic under consideration, our pursuit of happiness. He seeks to show why the topic is relevant to all present and what the appropriate approach to the topic should be. The second sermon takes as its key theme the word "chaff." The burden of the entire sermon is to unpack the negative: how happiness should not be pursued. In this sermon he repeats, or better yet growls, the word, often with a note of clear and obvious disdain, 61 different times.¹⁰⁵ The cumulative effect is that the word enters into the hearer's subconscious and it creates a repulsion and a desire not to be chaff. By this method, he infused the scriptural words into the audience's mind.

On other occasions Lloyd-Jones would simply use a keyword to emphasize his main point for only part of the sermon. For example, in his first message on Isaiah 40:1 the key theme is that the gospel is a message of comfort that has been sent by God, to man who is in a state of warfare. His first major point is "The first thing we must always realize about the gospel of Jesus Christ is that it is a message sent by God."¹⁰⁶ In the actual preaching of the sermon Lloyd-Jones begins this point at the 9:22 mark and ends right at the 17:00 minute mark, taking just over eight minutes to develop this point. But in those eight minutes he repeats "God" 53 times. In so doing he is seeking to bombard the congregation with the fundamental reality that the gospel comes from

¹⁰⁴Lloyd-Jones, *True Happiness*, 9-26.

¹⁰⁵Ibid., 27-44.

¹⁰⁶Lloyd-Jones, *The All-Sufficient God*, 4.

God—it is God’s action, God’s activity, and God’s doing.¹⁰⁷

Like all aspects of Lloyd-Jones preaching methodology, he believed he was following the apostolic pattern. In commenting on Paul’s preaching in Ephesians 2, he states,

And again he reminds us at once—he does not delay for a second—that it is in Christ that God has done it; yes, and by the blood of His cross—it is all repeated. How these apostles repeat themselves, and go on saying the same thing! Why? Because it is so crucial, because there is no salvation without it, and because we are so constantly prone to forget these things.¹⁰⁸

The mark of a great preacher was repetition. Again, Paul is the model: “What a good preacher this man was. The test of a good preacher is repetition, because a preacher who does not repeat himself is a very poor one, he does not know his congregation.”¹⁰⁹ In commenting on Peter’s sermon at Pentecost, he exclaims, “Now that is preaching! Do you get tired of hearing me saying the same things, my friends? Well, I am just doing what the Apostle Peter did. I am sure he was right and I am sure I am right! Our greatest trouble is that we forget.”¹¹⁰ This apostolic repetition was the primary way in which Lloyd-Jones sought to brand his burden upon the minds of the congregation.

Making the Truth Real: Where the Authority Rests

Lord Horder believed that, whenever a doctor was seeking to explain his diagnosis to his patient, the authority of the diagnosis should arise from a clear demonstration of the truth, not simply because it was stated by a figure of authority. Dr. Gaius Davis, who was a great friend of Dr. Lloyd-Jones and also trained at St Bart’s,

¹⁰⁷Ibid., 4-6.

¹⁰⁸Lloyd-Jones, *God's Way of Reconciliation*, 7.

¹⁰⁹Lloyd-Jones, *Romans: An Exposition of Chapters 2:1-3:20*, 193.

¹¹⁰Lloyd-Jones, *Romans: An Exposition of Chapter 12*, 117.

describes Horder's method as follows:

Horder would put up a number of diagnostic solutions to a patient's puzzling condition as if they were skittles. Then, in turn, he would try in discussion to knock down each skittle: the one that remained was the correct one. This process involved observation and logical deduction. It involved thinking and a real live intellectual debate without fear or favour. It should not rely on quoting authority but on demonstrating the truth.¹¹¹

The authority of the doctor rested in his clear demonstration of the truth. The patient should not believe the doctor simply because he is the doctor and the patient is not. The doctor should have the skill and the ability to clearly and concisely demonstrate to the patient the reasons for his diagnosis. The patient should not blindly accept the doctor's authority, but should be shown the logical progression that led the doctor to his conclusion. The patient should trust the doctor because of the demonstrated facts of the case, not simply because it's the doctor's opinion.

In Lloyd-Jones' preaching he clearly tried to rest the authority of his message upon the Word of God. He states,

I am simply a little expositor of this Word, and if you can prove to me that I am doing any violence to what the great apostle teaches, I will give in and admit that I am wrong. I am simply holding before you and expounding to you what this man of God tells us, and what men of God have said, as I have reminded you, throughout the running centuries.¹¹²

Lloyd-Jones saw himself as doing nothing more than faithfully declaring the message of the Apostle. His sermons are filled with statements like, "What Paul is really saying...The answer according to the apostle...now the apostle tells us that...according to the teaching of the Bible...the message of the Bible from beginning to end is just this...So my argument is this—though it is not my argument, I am expounding scriptures

¹¹¹ Gaius Davies, "The Doctor as a Doctor," in *Chosen by God*, ed. Christopher Catherwood (Westchester, IL: Crossway, 1986), 64. Skittles is an English game resembling bowling, but played by throwing wooden disks, instead of rolling balls, at the pins.

¹¹² Lloyd-Jones, *I Am Not Ashamed*, 39.

to you...”¹¹³ He would also restate his arguments so that it would appear to be the Bible speaking. For example, “According to the teaching of the Bible the most deluded person in the world today is the man who really believes that we can put this world right by political or social action. He is the biggest fool of all.”¹¹⁴ It is not Lloyd-Jones who is calling such a man a fool, it is the Bible. He labored to explain the logical progression of a passage in such a way that the congregation would be led to see the text just as Lloyd-Jones saw it.

Yet, the goal was not simply to make the logic clear; one had to make it real. A key rhetorical strategy Lloyd-Jones would use to his argument to life would be to dramatize the argument. He would speak as if he were the Apostle Paul, and it was Paul who was arguing the case set before them. For example, in his sermon “That Day,” he argues that if one has a true understanding of “that day,” then he will be able to face any circumstance in life and still have a secure joy and unshakable hope. Speaking as Paul in his Roman prison he says,

Who is Nero in the light of these things? A little Nero can put me to death but he cannot touch that. He can shorten my existence in this world, but he cannot detract even a second from the glory of eternity that is awaiting me. ‘I am not troubled by this man...and Timothy I am amazed at you and almost ashamed of you for being troubled yourself. What can this man do in light of *that day!* He can do nothing.’¹¹⁵

This imaginative impersonation, where Lloyd-Jones dramatizes either the position, the thoughts, or the argument from one of the characters in the biblical text is one of the surprising yet common threads of his preaching. When preaching on the Fall he would speak as if he were the Devil:

‘Don’t believe it,’ said the Devil. “When God spoke to you like that, it sounded very powerful, but you need pay no attention. You can eat of that fruit, and I assure

¹¹³Ibid., 201, 202, 188, 189, 195.

¹¹⁴Ibid., 188.

¹¹⁵Ibid., 198.

you that you shall not die. God can't do anything about it. It's an idle word. Don't listen to it. Don't be frightened. Don't be tyrannized. Stand up against him. It's not true..." You know," said the devil to Adam and Eve in effect, "I felt sorry for you for a long time. I've seen the way God has frightened you and tyrannized over your life, and I've been wanting to tell you the truth, and I've come to do that. Do you know why he said all this about the fruit? Well, he doesn't want you to become what you ought to be what you have it in you to be. You see, he's jealous, and he doesn't want you to become gods and did no good and evil as he does. So he told you not to eat of that fruit because the moment you eat it, you will be like God himself. That's why he's introduced this prohibition."¹¹⁶

Sometimes he would speak as if he were God himself. When preaching on Jacob's wrestling with the Angel at Penuel he stated:

'Jacob,' says God, 'you haven't realized your greatest danger – your greatest danger is that you may lose your soul.' 'Jacob,' said God to him, 'these things about which you are worrying are things which of necessity sooner or later you are bound to lose. There is a day coming when you are going to die and, then you will have to lose your stop, you'll have to leave your wives and children and all your possessions. There's a day coming when you will be on your deathbed and you cannot take any of these things with you, but at that moment an hour you will still have your soul you will have to render up an account to me of that soul. I have given you that soul, Jacob – your greatest danger at this moment is the loss of your soul and not being the man I want you to be, the man with the birthright blessing – that is the danger – the wrong relationship to me that leads to wrath and punishment in Hell and destruction.'¹¹⁷

Whenever he was preaching from Acts or the Epistles he would speak as if he were one of the apostles. For example, if the apostle Peter could speak to the congregation from his Roman prison before he was to be martyred, they would hear him say something like:

"Well," says Peter in effect, "I am being a witness. I remember the day when this Jesus of Nazareth turned to James and John and me and said, 'Come along, I want you to go with Me to the top of the mountain.' So we went up, leaving the other disciples at the foot, and you know, I shall never forget it. There the three of us were with Him on top of this mountain, and suddenly the place was overshadowed by a bright, shining cloud; and as we looked at Him, He was entirely transfigured. He began to shine with an amazing luminosity—even His clothing was shining, and a radiance of heaven came into it. Two men appeared, speaking to Him—Moses and Elijah—and we heard a voice speaking from heaven saying, 'This is my beloved Son: hear Him.'

"Now," continues Peter, "I am an old man, on the verge of the grave, but I testify to you that I was there. I heard it. I am a witness to it, and so were my brethren, James

¹¹⁶Lloyd-Jones, *The Gospel in Genesis*, 33, 35.

¹¹⁷Lloyd-Jones, *Old Testament Evangelistic Sermons*, 30.

and John. We heard that voice on the holy mount; we heard God speaking about this Jesus. You have not followed cunningly devised fables. We have not been telling you fairy tales. We have had to suffer for this, and I know that I am going to suffer again. He told me; he prophesied that I was going to die in a most extraordinary way.”¹¹⁸

For Lloyd-Jones this notion of the authority of the message arising from a clear demonstration of the truth was a central conviction that drove his preaching. He would say, “Preaching is a great thing if you let others preach for you! I do not understand the sort of preacher who is in great difficulty every Saturday looking for a text for Sunday and trying to come up with a sermon. It is all here. I am not preaching—it is Peter preaching. I am simply holding his words before you.”¹¹⁹ One might quibble, and say that at times Lloyd-Jones’s imagination got the best of him, but his overriding aim was to simply present the message of Scripture in as clear a fashion as possible. That is why he abominated what he considered psychological manipulation from the pulpit. Lloyd-Jones self-consciously sought to diminish his own personality in preaching, desiring that the truth of the message to provide the persuasive force. He stated,

I am not to do anything to you of myself; all I am to do is to lead you to the gospel, to lead you to the glory of the Lord of the gospel, to remind you of the truth concerning him. So, you see, I do not want to do anything in order to produce a kind of psychological effect. No, it is the truth alone. The truth that our Lord would preach sitting in a boat or sitting on the side of a mountain. You do not need any adventitious aids with this gospel, it is the truth itself. And the business of preaching is just to present the truth to men and women.¹²⁰

Conclusion

The aim of this chapter has been to demonstrate how Lloyd-Jones’ medical training shaped his actual preparation and delivery of sermons. The diagnostic skills he learned at the feet of Horder he put to powerful effect in the pulpit. There is probably no

¹¹⁸Lloyd-Jones, *Authentic Christianity*, 41.

¹¹⁹*Ibid.*, 244.

¹²⁰*Ibid.*, 182.

better summary of what Lloyd-Jones' tried to do each time he ascended the pulpit than how he describes what Peter was doing when he preached his great sermon in Acts 2:

He was urgent and insistent. He was not entertaining these people. He was not just out to deliver an address. He was not a kind of orator. Not at all...he was alive. He was alert. He was insistent and urgent...he pressed his message upon his listeners...he was concerned...he was anxious to produce a change in them....That was his whole object and purpose in preaching, and that is still the business of the Gospel; it is still the primary function and purpose of preaching. It is an evil day in the history of the church when men read essays from pulpits or when they are more interested in the form than in the content, in the externalities rather than in the living principle. Far too much attention is still being paid to things that are comparatively irrelevant. Peter stood up here, and he preached. He did not spend hours in a study polishing his phrases, thinking of clever illustrations; such a thing is repugnant to the New Testament Gospel. Here was a man who was alive and wanted others to be alive. Here was a man who felt the burden of souls, and so he brought his whole great statement of the Gospel to this focus, to this point of application. And that should be the aim of all preaching.¹²¹

Alive, alert, insistent, urgently pressing his message upon his listeners—that is preaching!

That is gospel logic set on fire.

¹²¹Ibid., 291-92.

CHAPTER 7

DIAGNOSING THE DOCTOR

As Martyn Lloyd-Jones slowly worked his way through the Pauline Epistles, he often paused to marvel at the sovereign glory of God, specifically noting how God raised up Paul and prepared him to be both the apostle to the Gentiles and to defend the gospel against Judaism. He frequently said things like, “I think that this is one of those amazing things that one sees when contemplating the marvelous way in which God brings His purposes to pass—how He had been preparing this man for all these great things that He had him to do.”¹ The same could be said for Lloyd-Jones. The decade he spent at Saint Bartholomew’s Hospital prepared him to be the great preacher he became. An understanding of the way his medical training shaped him is essential to understanding and evaluating the man and his ministry. He was always the Doctor, and must be evaluated as such. In this chapter I briefly note other aspects of his ministry that were shaped by his medical training, and show how understanding his diagnostic cast of mind and medical identity offers a helpful diagnostic tool for evaluating Martyn Lloyd-Jones.

Understanding Lloyd-Jones’ diagnostic cast of mind and medical identity is essential for understanding his views on several significant aspects of his ministry.² For example, the autodidact culture of his youth and the nature of his medical education and

¹D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 1, The Gospel of God* (Edinburgh: The Banner of Truth, 1985), 11.

²For a list of the controversial topics that surround Lloyd-Jones’ ministry one could look at the different chapter titles in Andrew Atherstone and David Ceri Jones, *Engaging with Martyn Lloyd-Jones: The Life and Legacy of ‘the Doctor’* (Nottingham, England: InterVarsity Press, 2011), as each chapter deals with a different area of controversy in which he was involved.

training provided the basic framework for his understanding of theological education, ministerial training and personal development. To understand his views on theological education, one must understand his medical education.³ For Lord Horder, and other autodidacts of the age, anyone of average intelligence should be able to take the basic textbooks of a subject and master their content on their own. True knowledge and mastery came from the steady employment of that knowledge; which is why Lloyd-Jones could give the advice to a young minister to read *Systematic Theology* by Charles Hodge, *Revelation and Inspiration* by B.B. Warfield, and *The Institutes of the Christian Religion* by John Calvin. These are the basic textbooks, and “If you master these you really need no more.”⁴ Any minister of average intelligence could take the textbooks and master the content. It was their steady and continual employment in sermon preparation that would lead to mastery. Lloyd-Jones was an unashamed autodidact, yet, did he suffer from the typical shortcomings of all autodidacts? Did his theological education owe too much to his own undirected reading? He was proud of the fact that he was not a “systematic Calvinist” but was rather a “Bible Calvinist.”⁵ But as Herman Bavinck persuasively argues, the problem with “systems” are not the systems themselves but that theologians are finite and limited. The imperative task for all theologians is to think God’s thoughts after him, trace their unity, mentally absorb them and set them forth in some type of systematic fashion. System-less thinking is impossible. Rather, the goal is to not impose a system upon the truths of scripture but, rather, to rationally infer the system from

³See Phillip Eveson, “Lloyd-Jones and Ministerial Education” in Atherstone and Jones, *Engaging with Martyn Lloyd-Jones*, 176-96.

⁴D. Martyn Lloyd-Jones, *Letters: 1919-1981* (Carlisle, PA: The Banner of Truth, 1994), 128-29.

⁵Christopher Catherwood, “Martyn Lloyd-Jones: The World’s Best Grandfather” (May 2014), <http://www.crossway.org/blog/2014/05/martyn-lloyd-jones-the-worlds-best-grandfather/> (accessed May 2, 2014).

Scripture.⁶ Yet, one must ask: Did Lloyd-Jones' aversion to systems create holes in his thinking?

Furthermore, why did he not take the apprentice model by which he was trained into the church? He benefited from a medical education that was structured primarily around daily learning interactions at the feet of a master. The budding clinician would make his stumbling attempts at diagnosis under the watchful eye and care of his chief. The apprentice model is an extremely powerful method for skill development and knowledge acquisition and was the primary arena for his growth, development, and education. Unfortunately, it seems that Lloyd-Jones did not, in any formal way, seek to incorporate that type of apprentice model into his ministry. Why did he not seek to replicate that process with those whom he mentored? Why did he not allow more men to preach or teach in his presence, so that he could give them his wise and loving correction? Perhaps he was blinded by his disdain for homiletical practicums and instruction. He failed to realize that they are simply, though admittedly artificial, an attempt to create the very learning environment that profoundly shaped him in his medical training. Did his obvious bias blind him from not only seeing the good in what he critiqued but also seeing the reality of the similarities of his own training? Where was the balance to his criticism?⁷

This critique illustrates one of the central and consistent critiques one could make of Lloyd-Jones' ministry: the lack of balance. A fundamental first principle of his medical training and a central conviction of his life was that balance is the essence of health, yet on several of his key convictions balance seemed to be lacking. For example,

⁶Herman Bavinck, *Reformed Dogmatics*, vol. 1 *Prolegomena*, ed. John Bolt, (Grand Rapids: Baker Academic, 2003), 43-46.

⁷It should be noted that Lloyd-Jones carried out an extensive ministry of mentoring young men. My point here is that he never did so in a formalized way. However, given his aversion to institutions he probably would argue that to formalize mentoring would have destroyed it.

for all of the critiques he makes of the Victorian church mentioned in chapter four, one could ask if he is balanced in his criticisms. Likewise, one of his favorite rhetorical tools was the use of hyperbole and overstatement; as even Iain Murray concedes, “he would crack a nut with a sledge hammer” and as David Wright would critically observe, overstatement, hyperbole, and superlatives were part of his rhetorical stock and trade.⁸ Yet, do overstatement, hyperbole, and superlatives lend themselves to achieving the kind of intellectual balance that he thought essential to clear thinking?

Another significant way that Lloyd-Jones’ medical training shaped his ministry is that it established for him an extraordinary work ethic. His typical workweek in Wales consisted of preaching and leading the Sunday morning and evening services, and teaching the men’s Sunday Bible class. Monday evening he led the church-wide prayer meeting. Tuesdays were spent traveling and guest preaching. Wednesdays he led the fellowship meeting at his church. Thursdays he was back traveling and preaching. Saturday evenings he led the brotherhood meeting. All the while, he was conducting all of the membership interviews for the church, as well as carrying on routine pastoral visitation.⁹ Despite this frenetic activity, his absolute commitment to personal study never wavered. Murray notes, “The necessity of constant study for the work of the ministry remained one of Dr. Lloyd-Jones’ deepest convictions and was one of the main features of his own daily living.”¹⁰ Just as the three to four hours daily on the great ward round with Horder formed the backbone of his entire medical education, so, too, his daily three to four hours of intense study formed the backbone of his ministry. It was his settled habit

⁸See Iain H. Murray, *D. Martyn Lloyd-Jones: The Fight of Faith, 1939-1981* (Carlisle, PA: The Banner of Truth, 1990), 755-58, and Wright’s critique in Atherstone and Jones, *Engaging with Martyn Lloyd-Jones*, 22-23.

⁹See Port Talbot, Bethlehem Forward Movement Mission Archives, Church Minute Book, and Iain H. Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939* (Carlisle, PA: The Banner of Truth, 2002), 153-248.

¹⁰Murray, *D. Martyn Lloyd-Jones: The Fight of Faith*, 253.

to spend four hours, generally from 8:00 to noon in deep, focused study, not even deviating from this while on vacation.¹¹ This focused, disciplined habit of study carried over from his medical training.

Central to my argument is that since Lloyd-Jones was always acting as the Doctor, his actions and opinions should be evaluated in this light. This can be somewhat humorously illustrated by his meeting with Billy Graham in July of 1963. Graham had come to Westminster to meet with Lloyd-Jones in his vestry to request that he chair the first World Congress on Evangelism. Here is how Lloyd-Jones would summarize the meeting:

I said I'd make a bargain: if he would stop the general sponsorship of his campaigns—stop having liberals and Roman Catholics on the platform—and drop the invitation system, I would wholeheartedly support him and share the Congress. We talked for about three hours, but he didn't accept these conditions.¹²

There is something both comical and noble about this encounter. Did Lloyd-Jones really think that Graham would agree to his terms, terms, which would effectively be a renunciation of Graham's methodology? I believe it illustrates the fact that Lloyd-Jones' basic self-perception was one of a doctor. He was always diagnosing and offering his prescription. He assumed that Graham had come to him seeking his help, his diagnosis. Whether or not that was what Graham was seeking at the time is debatable. Nonetheless, Lloyd-Jones faithfully and fearlessly delivered his diagnosis. This also helps in understanding his basic stance on the entire ecumenical movement that dominated the era. Lloyd-Jones' diagnostic cast of mind had predisposed him to view all questions in a

¹¹Elizabeth Catherwood, "A Family Portrait (2)," in *Chosen by God*, ed. Christopher Catherwood (Westchester, IL: Crossway, 1986), 139-41. It was also Lloyd-Jones' habit to take several difficult theological books every vacation and work through them. In writing to Bethan, while traveling in America, he brags, "I have already read two complete books and am now into the third. They are: 'God the Creator,' 'Introduction to the Psychology of Religion' and 'Theism, Agnosticism, and Atheism'! I mention this that you may see that I have been reading the most difficult books that I brought with me. That is how the days have been spent" (letter to Bethan, May 18, 1937, in the Martyn Lloyd-Jones Archive, National Library of Wales).

¹²Murray, *D. Martyn Lloyd-Jones: The Fight of Faith*, 440.

certain manner. Thus, if there was to be any discussion about Christian unity, one must accurately define the term “Christian.” Clear definitions must come first. This was a foundational maxim of his medical training.

Yet, one could also use this as an evaluative criterion for Lloyd-Jones’ ministry. How clear was he on many of his own terms? How much could the debate surrounding his views on the baptism of the Spirit, for example, be tempered by a clearer articulation of his terms? Simply by the fact that Michael Eaton’s *Baptism with the Spirit: The Teaching of Martyn Lloyd-Jones* is a book-length attempt at clarifying what Lloyd-Jones meant by the term, one can assume that he was not that clear in his definitions or use of the concepts in question.¹³ Did he always provide the conceptual clarity he demanded of others?

I believe his diagnostic cast of mind also explains his great affinity for the Apostle Paul. He believed that the elements of “reason and of logic [are] particularly characteristic of the writings of this particular Apostle. He does not seem to have been much of a poet, but he was a brilliant logician, a master debater, an acute reasoner.”¹⁴ The same could be said about Lloyd-Jones. He was not much of a poet, but he was a brilliant logician, a master debater, and an acute “reasoner,” all skills he mastered in his medical training.

There is no doubt that Lloyd-Jones’ diagnostic cast of mind shaped his homiletical practice at the deepest level. He was constantly analyzing Scripture. Each section, book, or event was a case to be solved. Whenever he spoke about individuals in the text he would refer to them as “cases:” the “case” of Abraham, the “case” of Jacob,

¹³Michael A. Eaton, *Baptism with the Spirit: The Teaching of Martyn Lloyd-Jones* (Leicester: Inter-Varsity Press, 1989). See also the excellent chapters by Ian Randall, “Lloyd-Jones and Revival,” and Atherstone, Jones, and Kay, “Lloyd-Jones and the Charismatic Controversy,” in Atherstone and Jones, *Engaging with Martyn Lloyd-Jones*, 91-155.

¹⁴D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapters 2:1-3:20, The Righteous Judgment of God* (London: Banner of Truth, 1989), 129-30.

the “case” of the woman at the well.¹⁵ Yet, that diagnostic cast of mind predisposed him to view Scripture in a certain way that might have skewed his exegesis. If, to a hammer everything looks like a nail, then perhaps to the Doctor everything looked like a “case” to be solved.

Furthermore, these great skills could also be a liability. Did this analytical bent make him miss key elements of powerful preaching? His own definition of preaching centers upon making the truth live for the congregation. But he not only eschewed, he ridiculed certain rhetorical techniques that could powerfully do just that. He consistently touted the fact that he did not tell anecdotes or stories from the pulpit, yet few things are more powerful in making the truth live than well-timed, well-told stories. A basic logical datum is that abuse does not disqualify use, and it seems that Lloyd-Jones allowed his critique of the abuse of stories and illustrations in the pulpit to negate their use. Again, is this a balanced view of the use of stories or illustrations in a sermon?

Perhaps one of the central places that understanding and evaluating Lloyd-Jones in the light of his medical training could bring clarity in understanding and evaluating his overall ministry is in the realm of his ecclesiology. This is one of the primary areas in which Carl Trueman calls for a reevaluation and critique of Lloyd-Jones as well as the area in which Brencher offers some of his sharpest criticisms.¹⁶ Atherstone and Jones succinctly summarize Brencher’s views as follows: “He argued that Lloyd-Jones’ views on church government were ‘uncertain if not random,’ his baptism policy

¹⁵See D. Martyn Lloyd-Jones, *Glorious Christianity: Studies in the Book of Acts*, vol. 4 (Wheaton, IL: Crossway, 2004), 37-53; idem, *Old Testament Evangelistic Sermons*, 21-43, and idem, *Living Water: Studies in John 4*.

¹⁶Carl Trueman, “On the Gloucestershire Way of Identifying Sheep: A Response to Iain Murray.” *Reformation 21*, March 2010. <http://www.reformation21.org/articles/on-the-gloucestershire-way-of-identifying-sheep-a-response-to-iain-murray.php> (accessed April 13, 2010). See especially John Brencher, *Martyn Lloyd-Jones (1899-1981) and Twentieth-Century Evangelicalism* (Carlisle, PA: Paternoster, 2002), 50-82.

was ‘confused,’ and pastoral care at Westminster Chapel was ‘a marginal affair.’¹⁷ Perhaps part of the problem, again, is the lack of balance. To borrow a distinction from Dutch Calvinism, Lloyd-Jones focused almost exclusively on the Church as an organism and almost completely ignored the Church as an institution.¹⁸ For example, the nature and function of the Church as an organism was so central to Lloyd-Jones’ thinking that it could serve as the central emphasis of his entire sermon series on Ephesians and John. Yet, in his practice at Westminster, at least, he gave very little attention to the Church as an institution. Thus, he was not necessarily indifferent to ecclesiology as it is frequently charged, he was just indifferent to the institutional manifestation that ecclesiology must take.¹⁹ Yet, one wonders why he did not ever seek out a balance between the two, given the central role that the concept played in his thinking.

I am convinced, however, that if one wants to truly understand his ecclesiology, one must look at Lloyd-Jones’ ministry in Wales and not Westminster. Yet, even here there are problems. Even a sympathetic view of that time can be misunderstood. For example, in reading Murray’s account of Lloyd-Jones’ ministry in Aberavon, one could get the impression that Lloyd-Jones acted dictatorially, as he is charged with doing throughout his career.²⁰ However, if one goes through the minute books of the church, another picture emerges. In the first meeting that he presided over in February 1927, he led a discussion on the acquisition of a new hymnbook, which he thought of utmost importance. Yet, the new hymnbooks were not purchased until February 1930. Lloyd-Jones slowly led the Committee and the church in discussing and

¹⁷Atherstone and Jones, *Engaging with Martyn Lloyd-Jones*, 32.

¹⁸For example see Herman Bavinck, *Reformed Dogmatics: Holy Spirit, Church, and New Creation*, vol. 4, ed. John Bolt, (Grand Rapids: Baker Academic, 2008), 329-32.

¹⁹Carl Trueman, “On the Gloucestershire Way of Identifying Sheep.”

²⁰Brencher, *Martyn Lloyd-Jones*, 177-79.

evaluating the issue until they were jointly ready to make the decision.²¹ Lloyd-Jones' medical training was built upon the pedagogical infrastructure of dialogue and discussion. In the minute books one only glimpses a hint of how he went about leading toward a consensus.

An understanding of the central role of dialogue and discussion is crucial for an accurate evaluation of Lloyd-Jones' ecclesiology. For example, one cannot understand the full impact of his ministry without taking into consideration the weekly discussion groups he led.²² They are, perhaps, one of the most obvious ways his medical training shaped his ministry, and no discussion of his leadership or pastoral care would be complete without them. These groups took various forms throughout his ministry but they all had the same basic shape and aim. It was said of Lord Horder,

No one who experienced his characteristic manner of address ever forgot it—that exhilarating blend of the quizzical, the searching, the impish, the affectionate, the sarcastic, the matter-of-fact, the skeptical—in which his little 'sermonettes' of serious instruction so often gained force from the suddenness with which he embarked on them.²³

The same was said of Lloyd-Jones. As J.I. Packer commented decades after he experienced 'the Doctor' leading such groups,

The Doctor's mastery of discussion as a teaching tool has often been remarked on, and his skill in handling these particular discussions, keeping them on the point, bringing out the logic of speakers' suggestions, demanding biblical assessment of and backing for all views expressed, feeding in relevant facts that seemed not to be generally known, and finally pulling out of the air, as it seemed (actually, out of the depths of a well-stocked mind) clarifying and encouraging comments to conclude, was to me at least a source of constant admiration.²⁴

²¹Port Talbot, Bethlehem Forward Movement Mission Archives, Church Minute Book, 119 and 165.

²²See table A6 in the appendixes for outlines of discussion topics and key points.

²³Thomas Mervyn Horder, *The Little Genius: A Memoir of the First Lord Horder* (London: Duckworth, 1966), 61.

²⁴J. I. Packer, *Honouring the People of God: Collected Shorter Writings on Christian Leaders and Theologians* (Vancouver, BC: Regent College Publishing, 2008), 64.

All of these skills that caused Packer such admiration were honed at the feet of Lord Horder during their daily examinations and their end of the day recaps. These groups also served to forge a powerful bond between Lloyd-Jones and his congregation in both Wales and London. Any assessment of Lloyd-Jones' ministry must take them into consideration, yet they are difficult to evaluate, for, as in Horder's case, only those who experienced them could appreciate and understand them. There are no real records of Lloyd-Jones' discussion meetings, only anecdotal accounts. But they, in conjunction with his preaching, were central to his ministry.

In his first pastorate in Aberavon, Lloyd-Jones dedicated the church's Wednesday night meeting, as well as the Saturday Brotherhood meeting, to just such a discussion group. Bethan Lloyd-Jones offers a window into the Wednesday night meetings: They opened with a hymn, Scripture reading, and prayer. Lloyd-Jones then asked if any had a question or problem they would like to discuss. His usual words of opening, "Has anyone an experience to tell, or a question to ask, or a problem to discuss?"²⁵ In this meeting he would not deal with theological questions, but only problems that affected Christian life and living. Once the question was accepted for discussion he would sit back and say, "Well, what do you say about that?" Then he would guide the discussion through an hour to an hour and a half of points raised, thoughts shared, and answers put forward.²⁶ Bethan believed that most listened more than they talked. But she describes, with obvious amusement, a characteristic scene:

Someone with strong opinions would rise to his feet and give an opinion in no uncertain terms, speaking perhaps a little dictatorially or dogmatically, and then as he was lowering himself back into his seat, the Doctor would say, "oh, Mr...just a minute..." in the mildest way, and the poor man would find himself back on his feet and having to give reasonable, factual or biblical explanations of some of his original statements. What always caused the hidden smile and knowing look on the

²⁵Bethan Lloyd-Jones, *Memories of Sandfields: 1927-1938* (Edinburgh: Banner of Truth, 1983), 18.

²⁶*Ibid.*, 19.

part of the congregation, was the look—the hunted look—on the man’s face, when he realized that he could not get away with merely delivering a speech!²⁷

At the end of each discussion, Lloyd-Jones would take ten or fifteen minutes to “draw the threads of the discussion together” and summarize the vital point, just as Horder would.²⁸ Bethan notes, “So, we were learning without knowing we were learning, and we all loved it.”²⁹ Lloyd-Jones was conferring on the congregation one of the greatest gifts one could bestow: the gift of thought. And understanding this is essential for understanding the deep loyalty that anyone who fully engaged and experienced these discussions had towards the Doctor.

It is also important to note that Lloyd-Jones did not start or invent these meetings. These types of meetings would have been very familiar to his congregation. He simply adapted them to his own ends. Murray argues that their basic shape and structure was an adaptation of the old Methodist Seiat.³⁰ Yet, they also bore strong similarities to the mutual improvement societies that dominated Wales at the time. Rose describes them as follows,

Typically, at each meeting one member would deliver a paper on any imaginable subject—politics, literature, religion, ethics, “useful-knowledge”—and then the topic would be thrown open to general discussion. The aim was to develop the verbal and intellectual skills of people who had never been encouraged to speak or think.³¹

Lloyd-Jones took this basic structure and restricted the content to focus exclusively on things pertaining to Christian experience. What made them so transformative was not the novel structure of the meetings, but the skill in which he led them.

²⁷Ibid.

²⁸Ibid., 20.

²⁹Ibid.

³⁰Iain H. Murray, *D. Martyn Lloyd-Jones: The First Forty Years, 1899-1939* (Carlisle, PA: The Banner of Truth, 2002), 158.

³¹Jonathan Rose, *Intellectual Life of the British Working Classes* (New Haven, CT: Yale University Press, 2010), 58.

This can be clearly seen as one looks at the brotherhood meetings, which were one of the most important of all the weekly meetings.³² In these meetings with the men on Saturday night he would encourage a wider range of questions, especially more theological questions. Given the explosive nature of political opinion at the time, and the deep connection between nonconformity and socialism, all political questions were refused. That, again, was the Doctor diagnosing the spiritual needs of the patients. In the discussion meetings at Westminster decades later, they spent a considerable amount of time discussing political questions.

The Saturday night brotherhood meetings generally lasted from 7:15 to 9:00.³³ Lloyd-Jones opened with prayer, and then he said, “Well, what is the question?” If the question was not clear he would clarify, or rule some questions out and inappropriate. Once a question was fixed for discussion, the floor would be open. His most common expression was, “Well, there it is, what do you make of that?” Speaking decades later, E.T. Rees, the church secretary, and one of the few members of the congregation with formal education remarked, “I used to be amazed at the high educational standard attained in those debates which went on between 7:15 and about 9 PM. It was comparable with University extension classes, which some of us had attended and some of us had conducted.”³⁴ The impact of these meetings, however, was not just intellectual; they were also relational. They formed and fused a deep bond between the pastor and his people. Murray quotes one brotherhood member, “But if there is in him an unusual degree of severity, there is also a matchless tenderness, and the fathers were not more beloved by their converts than he is by his.”³⁵

³²Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, 159.

³³*Ibid.*, 233.

³⁴*Ibid.*, 234.

³⁵*Ibid.*

This was also a significant part of Lloyd-Jones ministry after his move to Westminster in 1938. He made sure that there was an official church meeting set aside for this purpose. The Friday meetings that had previously been Campbell Morgan's Bible School would serve as his discussion group. Likewise, the Westminster Fellowship, which was a regular meeting of ministers, would also take this form. Again, the aim of these discussion groups was to help the members learn to think. The goal was not for everyone to arrive at the same conclusion; he showed them how to begin, and then prodded and cajoled them until they worked out the answer for themselves. Initially he would open the meetings up for questions and discussion, but as they grew in popularity and size he had to establish predefined subjects for each meeting.³⁶

Fred Catherwood, who eventually became Lloyd-Jones' son-in-law, offers a window into these meetings. He and his family began attending Westminster in 1948, when he was in his early 20s, specifically for the discussion meetings. Fred, who was not averse to sharing his opinions publicly, at times offered a boisterous or ill-advised solution to a problem raised. He stated that the Doctor's response would typically be something like the following:

Yes, indeed I understand that point of view Mr. Catherwood—and holding that as you do you would also logically hold the following would you not?" You would cautiously assent. 'And that being so...' And as he took you another step down your road of error you would begin to see where you were going and would hesitate. 'Come, Come, Mr. Catherwood, you do agree that this is the logic of your position, do you not?' And having seen at last where your logic took you, you would be forced back to the beginning and, having recanted in full public view, would never make that mistake again!³⁷

Lloyd-Jones was seeking to demonstrate practically how they all could learn the skills of logical thinking and show how those skills could be transferred to any problem encountered. His commitment to these discussion groups demonstrates his

³⁶Murray, *D. Martyn Lloyd-Jones: The Fight of Faith*, 174.

³⁷Fred Catherwood, "A Family Portrait (1)," in *Chosen by God*, ed. Christopher Catherwood (Westchester, IL: Crossway, 1986), 127.

commitment to not just seeking to teach people what they should think, but also how they should think and must be seen as second only to his preaching as central to his ministry. Lloyd-Jones' leadership of these meetings bore a striking resemblance to the way Lord Horder led the rounds through the ward. One reason Horder inspired such affection in his students was the dignity he conferred on them as he taught them. Geoffrey Bourne felt that Horder always gave the

impression of being prepared to consider and discuss any problem with any person, even the most junior clerk, on an open field of intellectual equality. He would carefully consider some revolutionary medical statement propounded as an ingenious improvisation by a student, and by the method of question and answer would extract from it what was feasible, probable or impossible.³⁸

And his students loved him for it. The same could be said about Lloyd-Jones' discussion meetings, and his people loved him for it.

Another significant area of Lloyd-Jones' ministry that was profoundly shaped by his medical training was his pastoral counseling.³⁹ In a fascinating lecture delivered to the Christian Medical Fellowship entitled "Body, Mind, and Spirit" he offered his basic diagnostic method for pastoral counseling. He describes himself standing in his vestry as someone enters with a problem, and walks the audience through his thought process of how he diagnoses them. He describes the logical steps he would take and underscores the vast amounts of theological and practical knowledge needed to accurately diagnose the patient. He argues that this type of differential diagnosis, spiritual diagnosis, is vastly more difficult than anything he confronted when practicing medicine. Yet, the basic method was the same.⁴⁰ His pastoral counseling illustrates the central claim of this chapter: in all of his ministerial activities he was always the Doctor.

³⁸Geoffrey Bourne, *We Met at Bart's: The Autobiography of A Physician* (London: Muller, 1963), 75.

³⁹Murray, D. *Martyn Lloyd-Jones: The Fight of Faith*, 403-23.

⁴⁰D. Martyn Lloyd-Jones, *The Doctor Himself and the Human Condition* (London: Christian Medical Fellowship, 1982), 41-50.

CHAPTER 8 CONCLUSION

This dissertation has been a study on Martyn Lloyd-Jones' intellectual formation, with a special focus on how his medical training shaped his homiletical practice. Lloyd-Jones was a titan of twentieth century evangelicalism. Yet, an assessment of his impact and influence remains elusive. Eryl Davies, in his excellent "bite-size" biography of Lloyd-Jones asks: What kind of man was he?

He had some outstanding natural gifts, such as a strongly analytical and logical mind. He was renowned for his excellent memory and an eye for detail, yet he possessed an ability to identify easily the big picture in terms of principles. From his medical training, he brought his diagnostic approach to expose so easily the way in which churches, politicians and people in general were preoccupied only with the symptoms rather than the cause of their problems.¹

I have sought to demonstrate that Lloyd-Jones' gifts were natural but they were also fashioned. Sharpening his analytical and logical mind, improving his excellent memory, developing an eye for detail, training his ability to easily identify the big picture and focus on the essential principles, were all central components of his medical training. He was taught these things. This dissertation has attempted to demonstrate how. In so doing, it is my hope to help lay the groundwork for a genuine understanding of the man and an assessment of his ministry. An understanding of Martyn Lloyd-Jones as the Doctor is essential to understanding Martyn Lloyd-Jones the preacher.

The central question this dissertation has sought to answer is: How did Martyn Lloyd-Jones' medical training shape his homiletical methodology? My basic argument is

¹Eryl Davies, *Dr. David Martyn Lloyd-Jones* (Darlington, England: EP Books, 2011), 40.

that it provided him with a diagnostic cast of mind that shaped how he viewed, not only every problem or situation, but also how he viewed himself. He was the Doctor. This was central to his identity. Furthermore, this diagnostic cast of mind provided him with the basic metaphors by which he would view his calling and life's work. The church is a "specialist institution."² The preacher is a spiritual specialist who alone is called to deal with man's fundamental need, his relationship with God. This diagnostic cast of mind also provided for him a habitual way of viewing the world.

Speaking to a group of Welsh doctors in 1973, Lloyd-Jones stated that medicine had been his hobby for more than 40 years. He told them he is still a great admirer of what is "the greatest of professions."³ He was not in a profession, for the ministry was a vocation not a profession. "The work of preaching the gospel is not a profession. It is a 'calling.' You 'take up' a profession. You are called to preach."⁴ But barring the call of God to preach the glorious gospel, the work of the medical profession was the greatest work one could take up. He then commented, "For 46 years I have been trying to shed medical thinking, but I am a complete failure. I still have to approach every problem, whether it is theological or anything else, in a medical manner."⁵

I agree. If he really attempted to shed medical thinking he was a failure. The burden of this dissertation has been to show that not only was he unable to do so, but all who benefited from his ministry should be glad he did not. Preaching was his life's work. Diagnosis was his great skill. This dissertation has sought to show how he combined the

²D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1972), 32. See also chap. 4 above.

³Martyn Lloyd-Jones Recording Trust, Audio Recording: "The Role of Medicine in Society" (1973).

⁴D. Martyn Lloyd-Jones, *Romans: An Exposition of Chapter 1, The Gospel of God* (Edinburgh: The Banner of Truth, 1985), 208.

⁵Lloyd-Jones, "The Role of Medicine in Society."

two.

APPENDIX 1

Table A1. Horder's diagnostic methodology: The principles

The Principle	The Explanation
Gift	Diagnostic mastery is a gift. It cannot be taught.
The Role of the Teacher	The best a teacher can do is to impart a sound method of examination, demand an exact use of one's terms, and model accurate observation.
A Sound Method of Examination	Always begins with first principles and moves from the general to the particular. First principles must be mastered and they control all thought.
Exact Use of Terms	The best way to achieve accuracy and clarity in one's use of terms is to move from the negative to the positive, i.e., conceptual clarity best comes by first clearly understanding and stating what a thing is <i>not</i> before you seek to understand and state what it <i>is</i> .
True Health: Balance	True Health is balance. Balance is an extremely complex and elusive concept. It is not static and will be different at every stage and in every condition.
Primacy of the Post Mortem	A physician must follow his patient all the way to the post mortem. This is where he can confirm the accuracy of his diagnosis. The case is not closed until this step has been completed.

APPENDIX 2

Table A2. Horder's diagnostic methodology: The practice

Stage	Skill	Aim
1. Inspection	This is the most basic step and is a non-negotiable foundational skill. Keys: accurate, wide-ranging, penetrating observation; skillful employment of rhetorical questions; and an extremely active and focused mind.	The primary aims of this stage of diagnosis is to gather an exhaustive patient history and all of the relevant facts of the case. The clinician should begin to formulate multiple hypotheses as to the cause of the condition.
2. Palpation, Percussion, and Auscultation.	Horder combined these three stages into one, all focusing on the skillful use of the clinician's hands and a limited number of diagnostic tools. The clinician should always begin from the foot of the bed seeking to take in as much of the whole as possible. The movement is always from the general condition to the specific symptoms. The key skill is the ability to draw out hidden data and the ability to fix upon the essential and ignore the irrelevant. Medical instrumentation should be used with caution and care, and should only serve to confirm a diagnosis.	The aim of this stage is for the clinician to test and refine his different hypotheses. By sweeping away the irrelevant and erroneous he should eventually arrive at the one hypothesis that is the most probable explanation of the case.
3. Patient Consultation.	Once the clinician is relatively certain of his diagnosis he should walk the patient through the logical process that led to his conclusion. He must not use technical jargon but should be simple, clear, and direct in his communication.	The authority of the diagnosis should rest on its clear logic not upon the authority of the clinician as a medical professional.

APPENDIX 3

Table A3. Lloyd-Jones' Sermons for 1932

Date: 1932	Morning Text	Evening Text
January 3	Revelation 3:14-19	John 10:9
January 10	2 Peter 1	2 Chronicles 34
January 17	Luke 3:19	John 3:30
January 24	Romans 14:17	John 4
January 31	Matthew 13:33	Matthew 16:26
February 7		Acts 12
February 14	Mark 12:32	
February 21	2 Corinthians 3:17	Matthew 22:12
February 28	2 Peter 1:5-7	Mark 5:17-18
March 13	2 Corinthians 15:15	John 17:25
March 27	2 Corinthians 5:14-16	Acts 17
April 3	Titus 2:10	1 Corinthians 3:11
April 17	Leviticus 18:3-4	John 9:1-6
April 24	Psalms 77	Matthew 11:20-24
May 1	Philippians 3:20	Deuteronomy 11:10
May 15	Romans 1:14	Matthew 11:16-19
May 22	Romans 1:14	Luke 11:31
May 29	Romans 1:14	Psalms 23
June 5	Romans 1:14	Hebrews 3:13

Table A3 continued

September 18	Mark 5:25-34	Psalms 84
October 2	Matthew 20:25-28	Ephesians 5:14
October 9	1 Samuel 18	Acts 4:12
October 16	Matthew 6:16-18	Matthew 21:28-32
October 30	Daniel 1:8-9	Acts 19:23
November 6	Daniel 2	Matthew 13:1-23
November 13	Daniel 6	Mark 10:15
November 27	Daniel 4	Isaiah 30
December 4	2 Chronicles 1:8-9	1 Corinthians 3:18
December 18	2 Kings 6:13-17	Matthew 11:6
December 25	Luke 2	Hebrews 2:3

Note: During Lloyd-Jones' ministry in Wales he kept diaries in which he would mark his preaching engagements and the texts he preached. Unfortunately diary entries were a sporadic affair, often there would be months with no entries and some years only had one or two. However there were three years in which he was faithful to log the information. I have reproduced those entries in the following three tables. It should be noted that the morning texts were geared for edification and the evening texts were evangelistic. This gives a fascinating glimpse into his preaching. All of these are housed at the National Library of Wales.

APPENDIX 4

Table A4. Lloyd-Jones' Sermons for 1934

Date: 1934	Morning Text	Evening Text
January 7	2 Kings 4:1-7	Acts 17:21
January 21	Luke 14:25-33	Luke 11:34
January 28	Acts 2:42	Matthew 11:28-30
February 4	1 John 5:4	Mark 1:28-31
February 18	Mark 8:1-9	Genesis 25:34
February 25	Matthew 14:28-31	Jeremiah 38
March 4	Daniel 11:32	John 1:45-51
March 18	John 6:15	Matthew 22:15-40
March 25	Galatians 3:1	
April 1	2 Timothy 2:9	1 Corinthians 15:4
April 8	Hebrews 7:25	1 Timothy 1:15
April 15	“Trinity Sermon”	
April 22	Hebrews 11	Ephesians 2:4-6
April 29	Hebrews 11:1	Isaiah 55:1
May 6	2 Peter 1:19	Jeremiah 17:5

Table A4 continued

May 13	“Cardif and Clifton”	
May 20	1 Timothy 2:15	Acts 2:37
May 27	1 Timothy 3:9	Galatians 1:8
June 3	1 Timothy 6:20	1 Samuel 13:19
June 17	Nehemiah 6:11	Isaiah 35:5-6
June 24	Numbers 7	Psalms 14:1
July 1	Psalms 60:4	James 2
July 15	Galatians 1:8	Matthew 9:9
July 22	Luke 10:38-42	John 4:50
July 29	Ezekiel 47:1-16	Isaiah 5:1-3
September 2	Matthew 25:1-10	Acts 4:12
September 9	Matthew 25:11-30	Luke 7:40-50
September 16	Matthew 25:31-46	Isaiah 35:7-10
September 30	2 Corinthians 1	2 Corinthians 4:17-18
October 7		Psalms 84:5
October 14	Galatians 5	Numbers 11:5
October 28	1 John 5:13	Psalms 84:5

Table A4 continued

November 4	Philippians 3	2 Corinthians 3:16
November 11		2 Kings 1:41
November 25	2 Kings 3:11	1 Samuel 15:22
December 2	Amos 3:2	Luke 7:11-17
December 9	1 Corinthians 2:8-9	Psalms 118:5
December 23	John 1:2-14	1 John 3:8
December 30	Nehemiah 9	Luke 17:12-19

APPENDIX 5

Table A5. Lloyd-Jones' Sermons for 1935

Date: 1935	Morning Text	Evening Text
January 6	1 Peter 3:10-12	Luke 15:11-32
January 20	Genesis 14:22	Matthew 18:11
January 27	Mark 11:12-14	Luke 16:30
February 17	John 1	Matthew 27:3-4
February 24	Luke 4	Hosea 11:4
March 3	2 Timothy 2:19	John 3:16
March 17	2 Kings 13:26	Luke 12:57-59
March 24	Judges 2:10-11	Acts 17:23
March 31	Luke 3:1-2	1 Corinthians 1:18
April 7	Matthew 23	John 3:1
April 21	1 Corinthians 13:19	John 15:37-38
April 28	1 Samuel 30:6	Psalms 2
May 5	1 Peter 2:17	Psalms 80:12
May 19	1 Corinthians 1:2	2 Corinthians 7:1
May 26	Philippians 2:15-16	Hebrews 11:7
June 2	Philippians 2:15-16	Mark 5:22
June 9	Acts 2:17	Acts 2:30
June 23	Deuteronomy 5:29	Psalms 68:4-6
June 30	1 Thessalonians 4:8	Zachariah 3:2

Table A5 continued

July 28	Esther 4:16	John 3:14-15
September 1	Mark 14:22	Mark 14:36
September 8	Acts 12:3	1 Kings 18:12-40
September 15	Acts 12:5	Jeremiah 29:2
September 29	Acts 12:10-12	Matthew 11:28-30
October 6	Acts 12:12	Ezekiel 14
October 13	Acts 12:5-15	Acts 12:23-24
October 27	2 Samuel 15:1-6	Acts 12
November 3	2 Samuel 16	2 Samuel 18:3
November 10	2 Samuel 15:17-37	Judges 18:7-28
November 24	Matthew 5:8	1 Thessalonians 5:4-9
December 1	1 Timothy 4:10	John 10:10
December 8	Hebrews 1:1	Daniel 5:22-23
December 22	John 1:1	2 Corinthians 8:9
December 29	“Westminster Chapel”	

APPENDIX 6

Table A6. Notes from Friday Evening discussions

Date	Subject	Key questions and points
June 20 and July 4, 1947	Knowing the Will of God	Governing principles: they should base their conduct on the clear commands of God. Specific guidance is not needed in every detail of your life.
March 12, 1948	The Problem of Conduct	Guiding principles: 1. There are things that are clearly prohibited. 2. We must do all from faith, for what is not done from faith is sin. Dangers: we must never present morality as simply list making. Guidance can never be merely dictation.
July 2, 1948	The Use of the Critical Faculty	Key question: How are we to distinguish between the purely emotional and the spiritual? Can vital spiritual experience come through the emotions only?
October – December 1948	Christians and Politics	
October 8, 1948	General Discussion	Key principles: The world must be governed somehow. But what are we to make of it? What does it mean that God has “ordained” government? What should a Christian’s role in politics be. Key: We must hold in balance <i>Render to Caesar</i> and <i>All things are Christ’s</i> .

Table A6 continued

October 15, 1948	Can Christians partake in politics?	Several arguments were brought forward to argue that Christians should not partake in politics. And Lloyd-Jones undermines each one. The discussion ended with Lloyd-Jones' arguing that the function of government is primarily negative: to restrain evil.
October 22, 1948	The Role of Government	Lloyd-Jones' is challenged about his stance that the role of government is purely negative. The discussions centers upon the positive value of culture. Lloyd-Jones argues that even culture is negative in that when it has done its very best all it has done is make the world less evil than it would have otherwise been.
October 29, 1948	The Role of Government	Lloyd-Jones is challenged on his view that government has nothing to do with man's relationship to God. What about laws relating to blasphemy and the Sabbath? Doesn't the government have a mandate to protect freedom of worship?
November 5, 1948	Who should be in Government?	Key questions discussed: If the rulers of this world rejected the Lord they will reject his followers? If it is God's purpose to have government then surely the best people to do this are Christians?
November 12, 1948	Obedience to the Government.	Key principle: Sphere sovereignty: if the government exceeds its delegated authority then we have the right to disobey. This is challenged.

Table A6 continued

November 19, 1948	If Jesus is Lord of all, then how does that relate to the state?	This discussion turns and focuses primarily on the idea of taking Jesus as your savior and then later accepting his as your Lord. The fundamental point Lloyd-Jones seeks to drive home is the absurdity of such a notion: Jesus is Lord and that does not depend upon one's acceptance.
November 26, 1948	Should there be a Christian Political Party?	Is there a specifically Christian take on many political matters, i.e., nationalization of health services or the steel industry? Is the difference of opinion related to different levels of sanctification?
December 3, 1948	Should there be a Christian Political Party?	Conclusion: No. Since all are not agreed there can be no "Christian" political party. Likewise there can be no "Christian" take on mathematics or science. These realms deal with facts. Great present danger: the confusion of facts of science with theories of science.
December 10, 1948	Christian Aims in Politics	In matters of political disagreement should Christians seek the maximum employment of his principles or accept compromise? Must be guided by the negative function of government. We can cooperate on anything that is seeking the reduction of evil.
December 17, 1948	Summation	Here Lloyd-Jones summarizes the key points and principles made through out the past months discussion. He argues that if one has reasoned correctly then all of the false views discussed will have been reduced to an absurdity.

Table A6 continued

January 7, 1949	The Question of Human Rights	
May – June 1949	The Question of “Surrender” teaching on sanctification	
May 1952	How to deal with Calamity and offer comfort to those who are hurting.	<p>Controlling principles:</p> <ol style="list-style-type: none"> 1. We offer sympathy, but do not stop there; for even non-Christians can do that. 2. We do not assume an attitude of superiority or self-confidence with regard to the problem. 3. If we talk of ourselves it must only be to draw attention to Christ.

Note: The Reverend K.W.H. Howard attended the Friday evening discussions at Westminster Chapel and took copious notes. To my knowledge these are the only notes of the Friday evening discussions. The notes are, however, hard to decipher at times, and can be difficult to know who is speaking. It seems that, in general, Howard took down all of Lloyd-Jones’ responses. I have included key points and questions to help give a feel for the types of questions discussed at one of these meetings and the types of principles Lloyd-Jones’ tried to help the members grasp. At some point after Lloyd-Jones’ death copies of the notes were given to Mrs. Lloyd-Jones and are now part of the archive collection in the National Museum of Wales. The following table highlights sections from the Howard’s notes.

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Becton, Mark D. "An Analysis of John's Stott's Preaching as 'Bridge-Building' as Compared to the Preaching of David Martyn Lloyd-Jones." PhD diss., Southwestern Baptist Theological Seminary, 1995.

Keith, James Melvin "The Concept of Expository Preaching as Represented by Alexander Maclaren, George Campbell Morgan, and David Martyn Lloyd-Jones." ThD diss., Southwestern Baptist Theological Seminary, 1975.

Penny, Robert L. "An Examination of the Principles of Expository Preaching of David Martyn Lloyd-Jones." D.Min diss., Harding University Graduate School of Religion, 1980.

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ABSTRACT

THE DOCTOR OF MINISTRY: THE IMPACT OF MARTYN LLOYD-JONES' MEDICAL TRAINING ON HIS HOMILETICAL METHODOLOGY

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The Southern Baptist Theological Seminary, 2014
Chair: Dr. Robert A. Vogel

This dissertation examines the impact of Martyn Lloyd-Jones' medical training upon his homiletical methodology. Chapter 1 sets forth the thesis and charts the course forward. Chapter 2 reconstructs the intellectual culture of Lloyd-Jones' youth, both at home and at school. It also introduces the most significant intellectual influence in Lloyd-Jones' early life, his medical chief Thomas Horder. Chapter 3 reconstructs the decade that Lloyd-Jones spent at Saint Bartholomew's Hospital with an emphasis on both the institutional context and the educational content of his medical training.

Chapter 4 moves into the central focus of the dissertation, demonstrating how his medical training shaped his homiletical practice. In this chapter Lloyd-Jones' definition of preaching is expounded. After clearly defining what preaching is, Chapter 5 demonstrates how Lloyd-Jones went about doing it. It focuses on his sermons in general, while Chapter 6 focuses on his actual preparation and delivery of sermons. Chapter 7 investigates how Lloyd-Jones' medical training shaped his pastoral ministry in a more general fashion by demonstrating that in all of his ministerial activities he was always 'The Doctor.' And Chapter 8 offers some concluding reflections.

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